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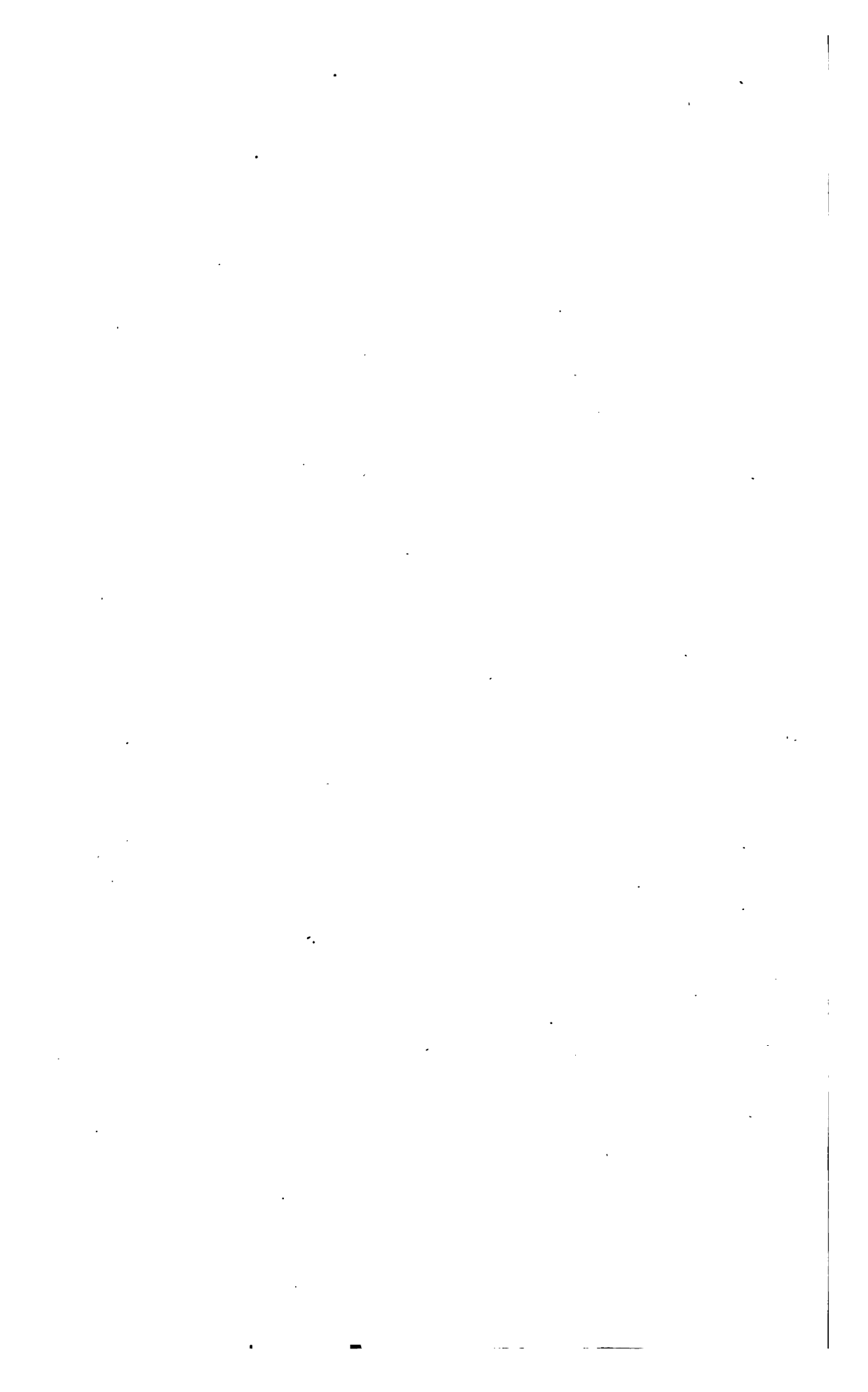
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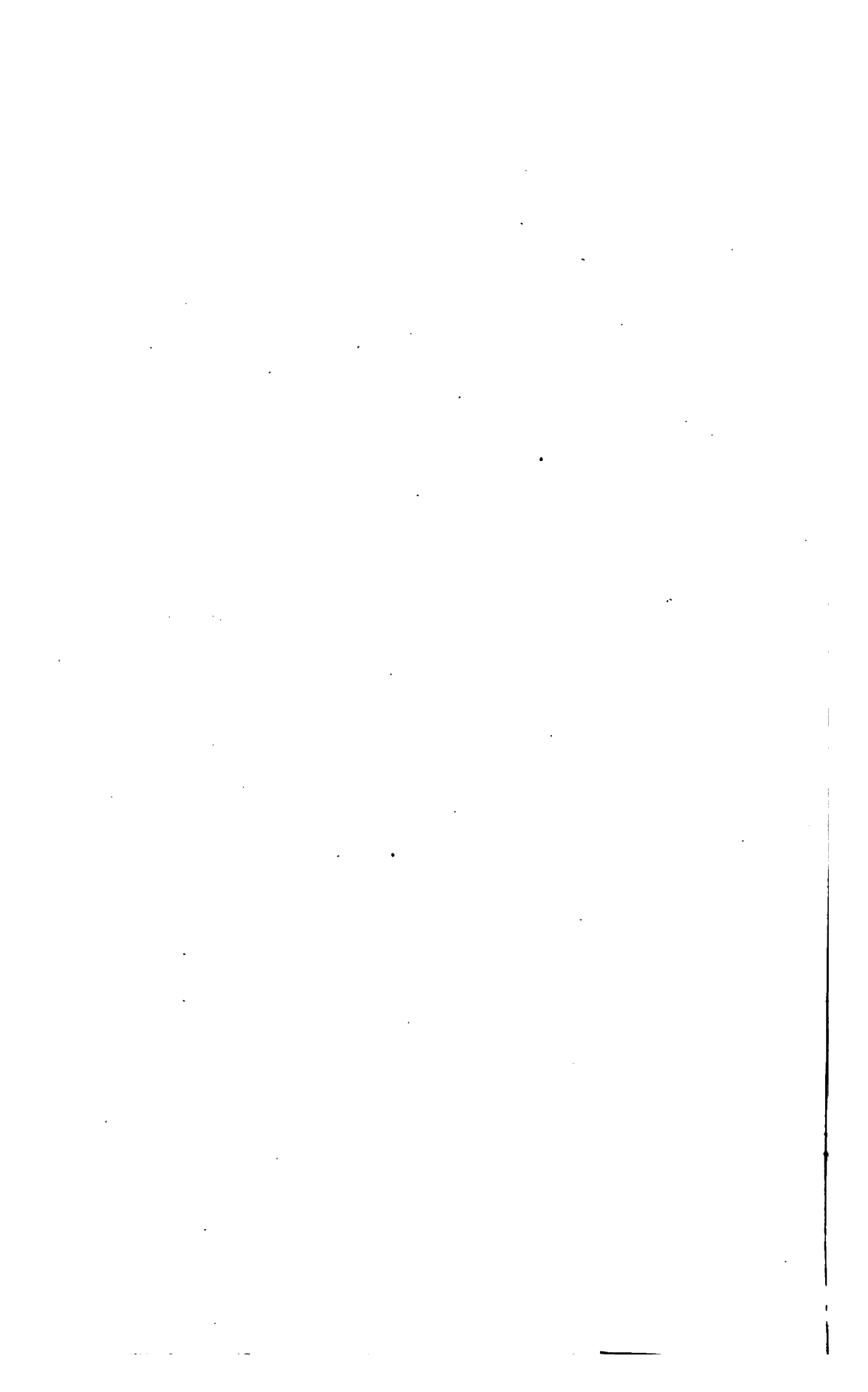
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THE IRISH  
TEMPERANCE LEAGUE JOURNAL

FOR 1869.

VOL. VII.



EDITED BY  
JOHN PYPER,  
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"The ordinary drinking of intoxicants, under the name of medicine, is a fruitful source of disease, drunkenness, and death."—See page 145.

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BELFAST:  
IRISH TEMPERANCE LEAGUE, BAND OF HOPE UNION, AND  
PERMISSIVE BILL ASSOCIATION.  
14 DONEGALL STREET.

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1869.



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THE  
IRISH TEMPERANCE LEAGUE JOURNAL.

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[ONE PENNY.]

*Eighteen Sixty Nine.*

**A** HAPPY, happy New-Year to every reader of the IRISH TEMPERANCE LEAGUE JOURNAL for the year 1869. We this day submit for their perusal No. I. of our Seventh Volume. Four pages of it are occupied with the Title Page and Index of last year's Volume. These will be welcomed by those who mean to get the volume bound, a course which we would strongly recommend all to adopt. The other pages of the present issue contain something on every phase of the temperance question, and furnish a fair specimen of the variety and style of the matter we hope to give our readers monthly throughout the present year. Of course the quantity of matter will be larger by four pages in future months. From our present stand-point we look back with gratitude and forward with hope. Our aim during the coming year shall be, as it hitherto has been, to propagate the grand fundamental principle of the temperance reformation, namely, that the use of alcoholic beverages is essentially pernicious, both physically and morally, and is, therefore, contrary to the Will and Word of God. It is only in proportion to the progress of this great truth that national sobriety can permanently take the place of the miserable intemperance which has so long afflicted our beloved country. As was shown in our last issue the position of our cause is much stronger in the Imperial Parliament this year than it ever was before. We must hold ourselves in readiness to co-operate earnestly with our friends in other parts of the United Kingdom by getting up petitions when the proper time arrives in support of the Permissive Bill, the Sunday

Closing Bill, or any other measure that may tend to mitigate our great national vice. The Churches in Great Britain and Ireland are also likely to do more in behalf of our cause in 1869 than they have done in any previous year. The Church of England and Ireland Temperance Reformation Society continues to make favorable progress, whilst the Congregational Union, the Baptist Church, and the various other dissenting bodies in England are all moving in the right direction. The Presidents of the Wesleyan Conference, the Methodist Free Church, and the Primitive Methodists, are all teetotalers. At the last annual meetings of the Assemblies and Conferences of all the Scottish Churches the temperance question was earnestly discussed, and reports and resolutions, some of them of the strongest character in favor of the movement, were adopted, everybody having got so far as to admit that "something must be done." The Moderator of the General Assembly of the Presbyterian Church in Ireland is a total abstainer, and, as the Rev. Dr. Morgan shows at another page, the temperance report and resolutions adopted at the last annual meeting of the Assembly were of a very significant character. Should Dr. Morgan succeed the late renowned Dr. Cooke in the Presidency of the Belfast Presbyterian College, as we devoutly wish he may, his influence as regards temperance over the future ministry of the Assembly will resemble that of the late Dr. Nott over the students of Union College, U.S., or that of our own Dr. Houston over the ministry of the Reformed Presbyterian Church in Ireland. Labor for our good cause in 1869.

## Intemperance—Its National and Ecclesiastical Statistics in Ireland.

By REV. JAMES MORGAN, D.D.

**I**T is melancholy to observe that, despite all the efforts that have been made to destroy it, intemperance still abounds in the land. This is owing mainly to the increase of public-houses. These are ever growing with the population, and as a kind Providence enlarges the wealth and social advantages of the community, so are the snares of the publican laid to entrap the unwary. We are thus stimulated to put forth greater efforts to resist and overcome this great enemy to the highest interests of the people. We must not weary in well-doing. The Divine blessing will in due time crown our labors with success. We have seen the history of slavery and the slave-trade, and the desperate efforts on the one hand to maintain them, with the resolute purpose to destroy them on the other, and how God gave success at length to the cause of truth and righteousness. So let us be encouraged to persevere in this good warfare for temperance, and the day will come when the public-house shall be closed, and the community shall be delivered from its temptations.

Among other efforts to bring about so good an end, it is pleasant to see the position occupied by the General Assembly of the Presbyterian Church in Ireland. At its last annual meeting, a report was as usual received on this subject, and resolutions adopted in accordance with it. An order was unanimously passed, requiring all its ministers to preach on the subject of intemperance upon a special day—the last Sabbath of November. And this order, it is hoped, has been faithfully obeyed. It is the duty of all the churches to give marked attention to this subject. We rejoice to hear of all the voluntary associations, engaged in the cause, but the church of Christ is specially required to bear witness for its Lord and Master against His and her great enemy, the indulgence in intoxicating drinks. Every minister, or elder, or deacon, or member of the Presbyterian Church in Ireland, who does indulge in the use of them, disobeys the authority and opposes the action of his own church, in its highest judicatory.

Alas! there is much reason to be urgent on this question. The enemy continues to come in as a flood, and there needs to be a standard lifted up against it. This is true, whether it be viewed

nationally or ecclesiastically. In both aspects, tables have been carefully prepared, setting forth the extent of the evil, which deserve to be well pondered. For this purpose we subjoin them, and we entreat our readers to consider them, and say what they ought to do.

Looking at the subject nationally, the following is a sad record of a year's expenditure:—

Total in Ireland, £8,102,757. This expenditure is in proportion to the population greatly below that of either England or Scotland, but still it is enormous, being at the rate of £1 9s. for each individual, or nearly £7 10s. for each family in the country!

It is £2,043,477 more than the value of the entire imports into Ireland, that being in 1865, £6,059,280.

It is £1,318,247 more than the total revenue of Ireland, that being in 1865, £6,784,540.

It is nearly five times as much as the total receipts of the railways in Ireland, that being in 1865, £1,737,061.

It is nearly eight times as much as the whole county cess of Ireland, that being in 1865, £1,061,399.

It is more than ten times as much as the whole sum expended on the relief of the poor, that being in 1865, £781,851.

It is more than twenty-times as great as the entire sum voted by Parliament for primary education, that being in 1865, £328,770.

And were there added together, the whole receipts of the railways, county cess, entire sums expended on poor relief and primary education, it would not amount to one-half the sum expended by the "poor Irish" on intoxicating liquors!—£8,102,757.

This is a fearful report of facts, but there is another in some respects worse. If we confine our attention to the Presbyterian population, we find the expenditure by it, measuring it by its proportion to the whole and supposing it to indulge to a similar extent, to be not less than £600,000 a-year.\* To be within bounds, however, let us say half-a-million, £500,000. And in order to

\* While Dr. Morgan strikingly demonstrates the guilt of his own church, he gives a basis on which a similar calculation can easily be made for all other denominations.—Ed.



form some just conception of the enormity of this expenditure on such an indulgence, the following table is given of what might be done by a Christian use of this half million of money. It would pay annually—

1000 Ministers, . . . .	@ £350—	£250,000
1000 Schoolmasters, . .	100—	100,000
1000 Scripture Readers, .	50—	50,000
500 Colporteurs . . . .	50—	25,000
210 Missionaries, . . . .	300—	63,000
20 Professors, . . . .	500—	10,000
20 Bursaries, . . . .	50—	1,000
College Repairs, Library, &c., . .		1,000

£500,000

As we meditate on these tables what shall we say? They confound us, and we tremble to speak. We can only suggest a few thoughts that force themselves upon us.

How great is our sin! As a nation, as a church, what shall we say? "O Lord, pardon our ini-

quity, for it is great." How fearful is the aggravation of this sin! Intoxicating drinks are unnecessary, dangerous, and ruinous. They should be used only as any other poison, by the advice of the physician. They ought not to be at the disposal of the community. Yet they are exposed to all, and all may drink them and die, none to hinder.

How indescribable the evil they inflict on the community! What multitudes they consign to a premature grave! What widows and orphans they are making every hour! What souls they are bringing under the awful sentence—"drunkards shall not inherit the kingdom of God."

What an urgent duty is laid on every member of the community, and especially on every member of the Christian Church! Let us put away our sin. Let our motto be—"touch not, taste not, handle not!"

## Wear and Tear.

BY MIRIAM DRAKE.

### CHAPTER I.

*Miss Montgomery tries to use her bridle and Mr. Parker begins to kick.*

**E**VERY well, Miss Montgomery." "Very well, Mr. Parker;" and Marjory Montgomery, sitting on a rustic seat in the garden of Greyford Manse, commenced picking strawberries from the blade on her lap as if she did not care; and Stephen Parker crossed his knees and whistled as if neither did he; and yet both knew that both did care, and that] neither was deceived by the pretended carelessness of the other. The girl gave in first as became her sex; Stephen whistled "Begone dull care" in a very reckless manner, and then commenced "Love not;" but before he was well through the first bar, she laid her hand coaxingly on his knee and said, "Let us be friends, Stephen." "I don't want to be friends with you," he answered, shaking her hand off rudely, "I will have all or nothing." Her eyes filled up, but she kept back the tears bravely, "You want all, but you will give nothing in return," she said. "Only myself, that is nothing I suppose," he answered bitterly. "Your true self is everything to me; it is your false self I am afraid of." "How very squeamish she has become all of a sudden!" "Now Stephen, there is not the least use in being cross about it, when you say that you—that you like me, there is nothing unreasonable in me asking you

to do this in proof of it." "True love does not ask for proof, and if you cared three straws for me you would require none." "But, Stephen, if this be such a trifle as you say it is; if you really do not mind either one way or other, why will you not give it up for me?" "Because I will not be dictated to by any woman; because if I refused to take a glass of punch at a friend's house, or in my own, people would say it was because I could not do it without fear of exceeding, and I do not choose to have that said of me, and neither would you if you were the girl I took you for." "No matter what they say if it is the right thing to be done." "I see no rightness in it, and I am not going to make a laughing stock of myself to please any one." "No one would laugh at you, Stephen; plenty of people are abstainers now." "How many do you know?" "Well not many, but I know there are plenty. No one laughs at Mr. Hope." "Because people know that he can't help it. He would not be an abstainer if he had not been too fond of drinking once." "Who told you that?" "Nobody, but I am sure it is the case. Do you think if he could do it in safety, he would not drink as well as the rest of us?" and a contemptuous sniff gave additional force to the question. "You are unjust, Stephen," she answered warmly; "a good man will deny himself for others." "He will be a precious deal more likely to do it for himself. Self is the lever that moves the actions

of most men." "Do not let it be yours," she said earnestly, venturing to lay her hand upon his arm. "What then?" he asked, his face relaxing as he toyed with her fingers; "do you want to be the lever yourself?" "No, I want you to be guided by God's will in everything." "And do you think it is His will that I should be a teetotaler?" "I am sure it is." "Then why did He give me a taste for alcohol?" Answer me that, Madge." "He never implanted such a taste, Stephen." "Then how did I acquire it?" "You taught it to yourself with the assistance of friends who meant to be kind, myself among the number." "That need not lie very heavily on your conscience, for I suspect the taste was inherent in my nature; my father had it before me." "And your father died a drunkard.—Oh, Stephen!" "You aren't afraid of me being a drunkard, are you?" "I don't know; but if you promise to be an abstainer I will not be afraid." "Pooh! Do you think if I wanted to go to the devil that a promise would hold me back?" he asked contemptuously. "I am sure if you made a promise you would keep it." "Many a one promises to abstain, and breaks his word." "An honorable man will not do that, unless his moral strength has been weakened by indulgence. I would trust any promise you make me now, Stephen, though if you allow the taste to grow any further, I could not answer for you." "People who can't drink in moderation may promise, but you never saw me the worse of drink in your life." "Never but once, and that frightened me about you, for what has been once may be again." "That was the night I came here from the dinner," he answered with a half laugh. "I did take a good deal that day, but not enough to prevent me knowing quite well what I was about." "You did not know; every thing was done mechanically, and you dared not look me in the face lest I should read your condition in your eyes. I was glad that you went away before Papa observed you, he would have been so angry." "He need not have been, for he drank as much as I did, and there was not one at the dinner would have

observed that I was anything the worse." "They must all have been very obtuse then." "Not more obtuse than you would have been yourself had you been there, unless you had taken Mr. Hope's plan. It was because you were in a different atmosphere that you were more quick sighted, which proves how sagacious Dr. Johnson was to advise Boswell always to remain in the company of those with whom he had been drinking, as they would not observe his extravagancies the way people who were perfectly sober would do." "There is an ugly insinuation in that speech, and I would be angry at it only that I know you are joking." "On my word—here's your mother." This was not the manner in which he had intended to conclude the sentence. "And Mr. Hope too," said Madge as she plucked away her hand, and went out to meet them, picking at her strawberries as if they absorbed her whole attention, while Stephen Parker, having struck a match and lit his pipe—there were not many cigars smoked at Greyford—followed at his leisure along the gravelled walk. "We have always been tempters, Mr. Hope," Madge said, as she delivered up the residue of her strawberries to that gentleman, who was her father's assistant that was, and successor that was to be. "Yes," he answered "it will require all your energy to undo the evil done by the first of your sex." "If woman's work be not undone till woman does it, we need not expect the Millenium for some time to come," said Stephen, removing the pipe a moment from his lips to allow the sneer and a cloud of smoke to issue forth together. "If it depends on man to do it, the time will be longer still," retorted Mrs. Montgomery, with whom Stephen was by no means a favorite though, or perhaps because he was a frequent visitor at the Manse. "I think as both man and woman are concerned in the fall, both should take part in the world's regeneration." For this speech Maurice Hope rewarded Madge with one of the rare smiles that sometimes lit up his plain and rather gloomy face.

(To be Continued.)

## Dr. Murphy on "Wine in the Bible."—No. XI.

By REV. G. H. SHANKS.

**W**HILE I believe that Dr. Murphy will not profess to maintain that a single one of our intoxicating liquors is a wholesome beverage, yet, even if they were all proved to be wholesome, they are proscribed in the present circumstances of

society by such portions of God's word as Rom. xiv. 21, "It is good neither to eat flesh nor drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." Dr. Murphy, does not explicitly enough state this most im-

portant doctrine, nor press it strongly enough upon his reader's attention, and therefore he unguardedly leads them to suppose—or at least does not take proper precaution to prevent their supposing—that because the pure and undrugged wine of vinous lands may be drunk by Scripture authority, as he alleges, although fermented, *therefore*, the unwholesome alcoholics of our land may be drunk by Scripture authority. Then, secondly, he neglects to warn them that even if our alcoholics were not unwholesome, they are nevertheless prohibited in the present state of society, on the ground that they cannot be used as beverages by respectable and religious people, without occasioning stumbling to others, Rom. xiv. 21; 1 Cor. viii. 9—13; Matt. v. 29, 30. The more respectable and religious any one is, the more does his "taking a little" help to give respectability to the drinking usages which are the sources of intemperance. Almost every teetotaler knows that but for his teetotalism many would have been drunkards who now are temperate; and nearly all non-teetotalers might know that but for their moderate drinking many would have been temperate who now are drunkards. I know that I could, by no possibility, drink wine as a beverage without helping on others, if not myself also, into intemperance; and how others, especially ministers of more influence than myself, can, is to me inconceivable. "Were wine nectar, were the nutriment of beer ambrosial, or as capable of giving immortality to our bodies as the tree of life in the Garden of Eden was supposed to be, still, if the taking of either would become the occasion of sin to ourselves or to others, we ought to abstain." "Abstain, therefore, temperate men," cries Dr. Edgar, "Abstain, and the habits and practices which make drunkards, are no more. Unite in bringing truth to bear upon the understandings and hearts of your brethren, and while you thus use the Gospel means of reformation you must prosper, for God has said that your labor shall not be in vain." . . . "We have written against drunkenness," he says again, "we have preached against it. Well and what were we doing in the mean time ourselves? We were taking a little *moderately*; and we were praising its good qualities when *used* and not *abused*. We were drinking one glass, while we rebuked our neighbors for drinking two. We were holding out temptations to drunkenness, and were prodigiously amazed that any were taken in the snares which we had laid. Here then is the root of the evil, and unless the axe be laid here all is over. . . . There is no ground for expecting the reformation of drunkards (or the

prevention of drunkenness) except in the ABSTINENCE OF THE TEMPERATE."

Dr. Murphy does not maintain that alcoholic liquors can be drunk without occasioning stumbling to others. He rather seems to think they cannot, for he calls it "a noble act to abstain for the sake of benefiting others," and he says—"we have so pure and disinterested and elevating a motive as brotherly love to warrant our self-denial"—yes, and I beg to add, we have the *command of God too*—yet the *tendency* of his tract is decidedly *unfavorable* to total abstinence, and the words just quoted stand in strange contrast to the drift of the whole—to the distinction, for example, he strangely makes between *temperance* and *total abstinence*, saying—"he has opposed *neither*," as if total abstinence was not temperance, and to his using the canting calumny of all the opponents of the temperance cause, that "total abstainers put total abstinence in room of the Gospel," as if total abstaining ministers preach the Gospel less fully than moderate drinking ministers, or as if total abstainers generally give less evidence of having received the Gospel than others do.

Unhappily, it is no where said in the tract, "it is only *such* wine as is used in vine growing countries that I affirm *may* be drunk by Scripture permission—the wines and other alcoholics in common use among us are alleged to be unwholesome, and if so, they are forbidden, of course, by the word of God; but whether unwholesome or not, they should not be used *in present circumstances*, because the use of them by respectable, religious people occasions stumbling to many, and leads to the ruin of tens of thousands of souls every year." Nothing to this effect is met with throughout the whole tract, nor has it the tendency to make any one drink less, but more, at a time when drunkenness is increasing, I fear, among the ministers and people of the Presbyterian community, as well as other portions of the population of Ireland. Intoxicating liquor of all kinds is vastly increasing in Ireland, and the population diminishing!\* The Chief Secretary of Ireland, Lord Mayo, and the Commissioners of Inland Revenue strangely regard this increasing consumption of strong drink as a sign of Ireland's prosperity, but I rather think it is a sign of her misery and coming doom unless mercy interfere.

"Ill fares the land, to hastening ills a prey,  
When drink accumulates, and men decay."

Dr. Murphy's pamphlet is more likely to be

\* See Paper read by Rev. Mr. Harkness before the Social Science Congress, and also Report on Temperance, adopted by the General Assembly and printed in July number of MISSIONARY HERALD.

taken as an argument for drinking wine than against it. It positively says "*the sanction given to the use of wine is greatly understated*"! which will undoubtedly lead many to believe that their using wine and other intoxicants has the high sanction of Heaven, and they will hence be enabled to do so with an easy conscience. The author cannot be aware of the eagerness of many to find pretext or licence for using intoxicating drinks, else he would not furnish it to them so liberally. The purity of his own heart, the high region of thought in which his mind dwells, the select and elevated circle of human life in which he moves, seem to keep him unacquainted with the depravity and temptations of ordinary humanity.

The main use of the vine is *not* to give intoxicating wine. "Wine is not the most important, but rather *the least so*, of all the objects for which the vine is cultivated," says Rev. Eli Smyth, missionary in Syria (*Bibliotheca Sacra*, May 1846, p. 387). "The wine made is an item of no consideration," says he, "it amounts only to a few gallons, for example, in the vineyards of Bhandun, covering an unbroken space, about two miles long, by half a mile wide, producing about 180,000lbs. (above 80 tons) of raisins, besides forming the principal food of the inhabitants for three months on the grapes;" and yet one reading Dr. Murphy's pamphlet might suppose the vine had no other use but to yield intoxicating liquor! The Rev Dr. Duff and our own missionary, Rev. Smylie Robson, take great pains to show that the chief use of the vine is *not* to produce intoxicating drink; and they exult in this fact, on account of its bearing not alone on temperance, but on the credit and credibility of the Bible. They confess it might be difficult to justify the praises which the Bible gives to the vine or to God for bestowing the vine, if its sole or main use was to furnish an intoxicating article; and right glad were they to find, in their journeyings through wine-growing countries, that such was *not* its use. The vine is *for food* and *not* for a luxurious, dangerous drink, as all missionaries and travellers testify, who have turned their attention particularly to this subject. Intoxicating wine can, of course, be made from it, but whether that be a legitimate use, or one ever designed by the beneficent Creator, Mr. Robson's letter and other testimonies have led me to doubt. For example, Dr. Duff says, in a letter published in the *Missionary Record* for April, 1840, "In those countries mantled with vineyards one cannot help learning the *true intent and use* of the vine in the scheme of Providence. In our own land, wine has become so exclusively a mere luxury—

or what is worse, *by a species of manufacture*, an intoxicating beverage—that many have *wondered* how the Bible so often speaks of wine in conjunction with corn and other such staple supports of animal life. . . . What is the providential design in rendering this soil—favored with a genial atmosphere—so productive of vine, if its fruit become solely either an article of luxury or an instrument of vice? The answer is, that PROVIDENCE HAD NO SUCH DESIGN. Look at the peasant at his meals in vine-bearing districts. Instead of milk, he has a basin of pure, unadulterated 'blood of the grape.' In this its *native, original* state, it is a plain, simple, and wholesome liquid, which at every repast becomes to the husbandman what milk is to the shepherd, *not* a luxury, but a necessary—*not an intoxicating*, but a *nutritive* beverage. Hence to the vine-dressing peasant of Auxerre, for example, an abundant vintage, as connected with his own immediate sustenance, is as important as an overflowing dairy to the pastoral peasant of Ayrshire;" or, he might have added, as a good crop of wheat or flax to an Ulster farmer. Dr. Duff continues, "and hence by such a view of the subject are the language and sense of Scripture *vindicated* from the very appearance of favoring what is merely luxurious or positively noxious—when it so constantly magnifies a well-replenished wine-press in a rocky, mountainous country like that of Palestine, as one of the richest bounties of Providence."

Our own Missionary at Damascus, Rev. Mr. Robson, in a letter published in the *Missionary Herald*, of April, 1845, says, "Most persons in Ireland are accustomed to think of the vine as the tree from whose fruit wine is extracted . . . the habitual use of which is . . . of very doubtful utility, at least in the state in which it is procured in Ireland;" and he adds, that if this were all its use, even along with grapes and raisins as used in Ireland, "*it seems hardly worthy of the very high value put on it in the Bible.*" Again, he says, "I think that if the vine were of no other use here than in Ireland, it would hardly have been spoken of in the Bible as it is; but I am sure that its utility to the inhabitants of this country fully sustains the highest ideas we form of its importance from the language of the Holy Scriptures." He says "Grapes come into season in August, and continue in season for about four months. During this period, they are used constantly, *not* as an agreeable dessert to stimulate and gratify the appetite after it has been satisfied by a substantial meal, but as a substantive part of the meal itself—so much so, that I believe

I am correct in stating that, from August to December, bread and grapes are substantially the food of the people. Very thin cakes of bread made of flour, or of barley-meal and flour mixed, and eaten with plenty of grapes, form the meals of the inhabitants of Lebanon, morning, noon, and night." And then, after showing the plentifulness and cheapness of grapes, sold, as they are, at a farthing a pound, or fourpence a stone—as cheap as potatoes in Ireland—while other articles of diet are as dear, or dearer than in Belfast, he concludes with saying, "I do not know of any article of food which can be produced at so little cost, and in such abundance, nearly so wholesome and delicious. To a dense population, in a dry and warm climate, **THE FRUIT OF THE VINE must have been invaluable**; . . . and it fully sustains the high character which the Bible gives of it: and in the passages quoted above, and other scriptures which speak of the vine in a similar style, there is not the slightest tinge of hyperbole or exaggeration." The Rev. Henry Homes, American Missionary at Constantinople, published the most complete account of the very various and extensive uses of the vine, in the *Bibliotheca Sacra*, of May, 1848. Speaking of the difficulty of understanding how the fruit of the vine, called wine in our Bible, is associated with tithes and offerings, or with corn and oil as chief temporal blessings, besides symbolizing spiritual benefits, he says, "the source of embarrassment seems to arise in great measure from the supposition that the chief produce of the vineyard is and was that which we at this day universally call wine, and that the vineyard was cultivated chiefly for its yielding such wine." He enumerates sixteen uses made of the vine at the present day in the East, only two being intoxicating drinks, and these of so mild a character, that, compared with what we use as wine, they may be said to be unintoxicating. Mohammedans are strictly bound by their religion to drink no intoxicating wine, but they cultivate

vineyards and they drink the fruit of the vine, in its pure, unfermented, unintoxicating state. Robinson in his *Biblical Researches*, (vol. ii., p. 442) says, "no wine is made from the very extensive vineyards of Hebron except a little by the Jews," that is, no intoxicating wine is made from those extensive vineyards. Mr. Homes says, "the largest part of the produce of the vine in Asia Minor is used for other purposes than making intoxicating liquor, whether the vineyards are owned by Moslems, or by the Greek, Armenian, or other Christians." He adds—"in the vine-growing districts of Turkey, though possessed by Mohammedans who are bound to drink no (intoxicating) wine, the grape stands as prominent among the productions of the country, as a source of comfort and prosperity, as the Bible makes it to have been among the productions of Judea." The juice of the grape can be preserved for drinking, in its unfermented state, all the year round. Mr. Homes adds, that he had on hand a liquor made from the grapes, and that "it underwent no change for two years." "It ordinarily has not a particle of intoxicating quality, being used freely by both MOHAMMEDANS and Christians."

To use the vine for the purpose of obtaining from it that which will make one drunk, was, no doubt, an early discovery, perhaps of Antediluvian times, for Noah knew it to his bitter experience—but whether such a use was ever legitimate, or sanctioned by the Creator and Giver of it, the preceding facts and testimonies lead me to doubt, almost as much as whether to use a field of corn for the purpose of obtaining ardent spirits from it was ever legitimate, or sanctioned by God. I humbly think that injustice is inadvertently done to the cause of temperance and of truth, when in a work expressly written on "Wine in the Bible," no notice is taken of the important fact, **THAT THE MAIN AND PRIMARY USE OF THE VINE, IS NOT, AND NEVER WAS, TO FURNISH INTOXICATING DRINK.**

## History of the Licensing System.

To the Editor of the Irish Temperance League Journal.

SIR,—From the recent declarations of Mr. Gladstone, Mr. John Bright, Mr. Stanfeld, and other leading statesmen, it is evident that the revision of the Licensing System will be one of the questions to come before the new Parliament. Everybody is of opinion that "something must be done" to remedy the evils of the ever-increasing traffic in intoxicating liquors. What is to be that remedy? Preparatory to considering proposals of a remedial character, let me review the origin and history of the licensing system.

Before the reign of Henry VII. the apothecary, I believe, was the sole dispenser of ardent spirit; and as alcohol is a poison, it is right that its sale should be regulated as strictly as opium or arsenic. Judged by its effects, alcohol is the deadliest of poisons, for tens of thousands of human beings are by its use destroyed annually, the majority of whom are victims of a delusive belief, or custom, and a legalized system of temptation, for which the State and those who make the laws are responsible. Hence the importance of examining

this question in its legislative aspect. For nearly a thousand years the laws of England have endeavored to curb this traffic. As early as the reign of Edgar (A.D. 957) it was enacted that no village should contain more than one alehouse. A curious precaution was taken against drunkenness. Measuring pags was fixed in the drinking cups, and no one were to drink more than the moderate draught of liquor between two of these pags! We may be sure that such a law was evaded and abused, and it actually led to wagers as to who could swallow the most at a breath. This bibulous emulation disgraces Eton College to the present day. During the middle ages the sale of liquor was not greatly restricted. Brewers were allowed to retail their ale—after it had been inspected—(a precaution required still more in these days of adulteration); and the sale was prohibited after curfew—eight o'clock. If modern tipping shops were closed at that hour, there would not be half so much drunkenness.

In the reign of Henry VII., in order to check inebriety, a surety was required from ale sellers for their good behavior. This was the beginning of the present licensing system. It was already apparent that the free sale and general consumption of fermented liquors was dangerous to the common weal; for in the words of a trustworthy chronicler (Hovenden) the land was "filled with tipplers," and the alehouses had become "nurseries of intemperance." Fifty years later (1552) an attempt was made to lessen these evils by requiring a license for the sale of ale; no person being permitted to open a drinking-house without the consent of the justices. This celebrated Act (5 & 6 Edward VI.) had for its preamble these suggestive words:—"Forasmuch as intolerable hurts and troubles to the commonwealth of this realm doth daily grow and increase through such abuses and disorders as are had and used in common alehouses, called tipping houses, &c.;" and justices were empowered "to remove, discharge

and put away common alehouses and tipping houses in such town or towns and places where they shall think most meet and convenient." In the following year another Act was passed to avoid "excess of wines," by limiting the number of inns in the larger towns. The increase of taverns and the evil practices of their frequenters, were assigned as the reasons for prohibiting the retail sale of wine, except under magisterial licence. This act recited that not more than two wine licences should be granted in any town, with the exception of London and about twenty other places. Queen Elizabeth's government acted with commendable vigor, and hundreds of alehouses were closed. Lord Keeper Egerton charged the judges to ascertain "how many alehouses the justices of the peace had pulled down, so that the good justices might be rewarded, and the evil removed." In 1597 (39 & 40 Elizabeth) the justices were directed by Parliament to diminish the number of maltsters, and to prevent according to their discretion, the converting of barley into malt. Fines were also imposed upon disorderly houses. In the reign of James I. acts were passed to "restrain the inordinate haunting and tipping in inns," and for preventing the "odious and loathsome sin of drunkenness." It is on record that a member of Parliament stated that the people of Bath, who desired that the inns of that city might be limited to six, complained that fourteen others had been thrust upon them.

I reserve for a future letter the history of licences from Charles I. to Victoria, and remark, in conclusion, that the more and more frequent enactment of laws to regulate the liquor traffic is proof of its inherently dangerous character, and presumptive evidence of the necessity and wisdom of the Permissive Prohibitory Bill proposed by the United Kingdom Alliance.

I am, Sir, yours truly,

Manchester.

HENRY PITMAN.

## Alcohol and Health.

By DR. H. MUDGE, M.R.C.S.

**T**HE reasons for abstaining entirely from alcoholic drinks, though very many, may be easily arranged in groups. One group may properly consist of those which more particularly concern the bodily and mental condition of the individual abstainer. It is possible that a member of the medical profession may be thought best qualified to treat of these important points. I therefore solicit attention while I discourse briefly respecting growth, and a few other particulars relating to a living being.

A beautiful comparison might be drawn between a man and a tree. The tender shoot, the healthy growth, the fragrant blossoms, until there seems a fulfilment of the promise, "Thou shalt bear fruit in old age." I take it for granted that all who read this paper know perfectly that a fluid, the scientific name of which is ALCOHOL, is the intoxicating principle in every kind of drink, the use of which leads on to drunkenness. Against alcohol, therefore, I must be understood to be

contending. Life is a mysterious essence or power, imparted to matter by the fiat of the GREAT FIRST CAUSE. To life alcohol is a foe. Grain and other seeds, and eggs, are living creatures. Put these into water, or into heat of the proper degree, and they put forth life—they grow. Steep them for a while in alcohol, and they are killed; no movement towards evolution can afterwards be got out of them. The chief material of which the living body is composed is albumen. Between alcohol and albumen there is a natural enmity. Let the latter, as it is circulating in different organs of the body, be clutched (so to speak) by the former, and the hug is death. It cannot after be used for building up the frame, any more than the particles of a boiled egg can be used for that purpose without passing through the process of digestion.

The living body is constantly undergoing change—parting with worn-out material which has to be replaced by new, taken out of the

digested food. While in the blood, getting ready and waiting to be *assimilated* (that is made part and parcel of the living mass), the new material exists in the form of *molecules*, (infinitely small grains), each of which is a drop of fat (oil) coated with a layer of albumen. Meddle with these, and destroy their natural constitution, and immediately healthy building or growth with them is impossible. Administer alcohol to an animal, draw some of its blood, and on the surface will be discerned innumerable tiny drops of fat. The alcohol has destroyed the albuminous coating of some molecules, and the fat, liberated, floats on the surface. Thus early is mischief begun. Through an accident which made and left an opening into his stomach, the case of a young Canadian (Saint Martin) was such as to submit to SIGHT the digestive operations of that organ. It has been seen, therefore, that the *chymification*—the change which the food undergoes in the stomach—is interfered with and deteriorated by the presence of alcohol. But be the quality of the building material in the blood good or bad, with it must be made the organs of the body, and of course the brain amongst the rest. Now the brain is the grand monarch, the governor of all the rest. Through its agents—the nerves—the brain superintends the work of all, and even their formation. Let the superintendent be FORCED into disorder, and the workmen under him will not long keep right. Ill-conditioned blood, soft muscles, rickety bones, scrofulous glands, and sallow complexion, tell a tale of irregularity and rebellion.

Every workman knows how pleasant and profitable it is to have a good tool to work with. How does the school-boy prize, polish, and sharpen his pocket-knife! The wise king said, "If the iron be blunt, and he does not whet the edge, then must he put forth more strength; but wisdom is profitable to direct." If quality be desirable in the tools, how much more in the living man who handles them? It is a great blessing to wake up morning by morning, with the feeling of conscious health, able to exclaim, *THANK GOD I LIVE!* What a contrast to the drinker, who has head-ache (if not heart-ache), and is heard whimpering out, *O dear, how shall I get through this day!* However good our constitution, and how great soever the care we take of our health, every one knows we *may* be sick. It is comforting to know that if sickness overtake us while we are teetotalers, our prospect of being restored to health is better than would have been the case with us, if we had been partakers of alcoholic drinks however moderately. The statistics of the United Kingdom Temperance and General Life Office, as well as statistics of sundry clubs which favor teetotalism, clearly show that better health and longer life are enjoyed by persons who practice abstinence than by those who indulge in intoxicants. Dr. Gairdner of Glasgow, has lately treated 189 patients, under the age of 15, ill of typhus fever, without administering to them any wine or spirits, and with only one death in that large number. In connection with this part of our subject (where we are treating more especially of the body), it may not be amiss to bestow a passing thought on the firm and outward appearance. The most beautiful of the works of God

was Man and Woman. And O! how are these living temples defaced and defiled through the sin of drinking alcoholic liquors! The sublime countenance, given, as the poet says, for the contemplation of the stars, is rendered unfit to be seen even by its fellow-mortals.

Another argument for teetotalism may be found in man's (especially the Englishman's) disposition to roam. Of all animals, only man can accommodate himself to every climate in the world. The *Arctic Regions* testify in favor of abstinence through Captain Kennedy, who went in search of Sir John Franklin. He and his crew were all teetotalers from first to last, and he was the only Arctic explorer who ever brought home all his crew WITHOUT THE LOSS OF A SINGLE MAN. The *torrid zone* bears witness, through many who have had experience on the coast of Africa, and the West Indies, and through details furnished from the immense Peninsula of Hindostan. Young people therefore, who are likely to visit foreign lands (and who are not in these days of travel?) should carefully shun, for this reason, all spirituous or fermented stimulants.

Before I close, I must, in justice to man's nobler part, offer a few hints about the MIND. The brain has much to do with the strength and development of intellect, and a healthy brain cannot be got while alcohol is circulating in its delicate texture. Memory is promoted by abstinence, and already is it beginning to be seen that teetotal youths come easiest through, and have the best chance of success in *competitive examinations*. The Cambridge and Oxford Examinations will soon afford valuable statistics respecting home and school training, and show how a non-alcoholized brain will excel the brain that has been *fretted* with Ale and Wine. Industry,—a part of which is ability to study without being soon tired—will be vastly helped by abstinence from stimulants. Regularity and endurance rather than working by fits and starts, are the grand supports of industrious habits:—

"Own I must your better pace,  
But slow and steady wins the race."

*Punctuality* is too valuable a qualification to be passed over in silence. Drunkenness is a terrible thief of time, and equally a friend to lateness and irregularity. *Purity* might receive, as it deserves, a long notice did not space forbid. As it is, I will content myself by directing attention to the intimate connection *seen* to exist between intoxicating liquors and the filthiest of immorality. Vice flaunts itself through appetite, passion, and lust goaded on and inflamed by alcohol. "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, if there be any praise, think on these things." Cherish and practise them and be assured that the dietary use of alcoholic liquors is dead against them all.

**LITTLE THINGS.**—This is the title of a New Year's Address to Sabbath Scholars, written by Rev. L. E. Berkeley, Lurgan, and published by W. E. Mayne, 1 Donegall Square East, Belfast. It is a beautiful little book and deserves a very wide circulation. We give an extract from it in our "Juvenile Department."

## Juvenile Department.

### THE REVELLER'S DREAM.

BY CHARLES MACKAY, LL.D.

AROUND the board the guests were met,  
The lights above them gleaming,  
And in their cups, replenished oft,  
The ruddy wine was steaming;  
Their cheeks were flushed, their eyes were bright,  
Their hearts with pleasure bounded;  
The song was sung, the toast was given,  
And loud the revel sounded.  
I drained my bumper with the rest,  
And cried, "Away with sorrow;  
Let me be happy for to-day,  
I care not for the morrow!"  
But as I spoke my eyes grew dim,  
And slumber deep came o'er me.  
And 'mid the whirl of mingled tongues,  
This vision passed before me:—  
Methought I saw a demon rise—  
He held a mighty bicker,  
Whose burnished sides ran daily o'er,  
With floods of burning liquor;  
Around him pressed a clam'rous crowd,  
To taste this liquor greedy;  
But chiefly came the poor and sad,  
The suffering and the needy,  
All those oppressed by grief and debt,  
The dissolute and lazy;  
Blear-eyed old men and reckless youths,  
And palsied women, crazy;  
"Give, give," they cried, "give, give us drink,  
To drown all thoughts of sorrow:  
If we are happy for to-day,  
We care not for the morrow."

The first drop warms their shivering skins,  
And drives away their sadness;  
The second lights their sunken eyes,  
And fills their souls with gladness;  
The third drop makes them shout and roar,  
And play each furion's antic;  
The fourth drop boils their very blood,  
And the fifth drop makes them frantic.  
"Drink," says the demon, "drink your fill,  
Drink of these waters mellow:  
They'll make your bright eyes blear and dull,  
And turn your white skin yellow:  
They'll fill your homes with care and grief,  
And clothe your backs with tatters:  
They'll fill your hearts with evil thoughts:  
But never mind—what matters?  
Ha, ha, ha, ha! Ha, ha, ha, ha!  
But never mind—what matters?  
Thou' virtue sink and reason fail,  
And social ties dis sever,  
I'll be your friend in times of need  
And find you homes for ever;  
For I have built three mansions high,  
Three strong and goodly houses,  
A work-house for the jolly soul,  
Who all his life carouses;  
An hospital to lodge the sot,  
Oppress'd by pain and anguish:  
A prison full of dungeons deep,  
Where hopeless felons languish;

So drain the cup, and drain again,  
And drown all thoughts of sorrow;  
Be happy if you can to-day,  
And never mind to-morrow."

But well he knows, this demon old,  
How vain is all his preaching:  
The ragged crew that round him flock  
Are heedless of his teaching;  
Even as they hear his fearful words,  
They cry with shouts of laughter,  
"Out on the fool who mars to-day  
With thoughts of a hereafter.  
We care not for thy houses three  
We live but for the present,  
And merry will we be to-day,  
And quaff our bumpers pleasant."  
Loud laughs the fiend to hear them speak,  
And lifts his brimming bicker;  
"Body and soul are mine," quoth he;  
"I'll have them both for liquor,  
Ha, ha, ha, ha! Ha, ha, ha, ha!  
I'll have them both for liquor."

### LITTLE SAVINGS.

BY REV. L. E. BERKELEY.

ON one occasion, Jesus fed about five thousand men with five barley loaves and two small fishes. After they had eaten as much as they would, He said to his disciples, "Gather up the fragments that remain, that nothing be lost." What a lesson to young and old on the subject of frugality and economy! A penny saved is a penny got. A boy of fourteen years of age, beginning to save a penny a day, and continuing the practice till he is fifty-four, will have saved as much as will purchase an annuity of a shilling a day for the remainder of his life. How often have I seen an old man, bordering on the three score years and ten, in the midst of poverty, wretchedness, hunger, and nakedness, who, if he had saved the penny a day he has spent on tobacco since he was twenty-one years of age, might now be living comfortably on a shilling a day, the fruit of his own industry and economy. Every smoker puffs his vile fumes into the air at the cost of a decent provision and independence, it might almost be called, for his old age. Dear boys, I want you to hate the common practice of using tobacco in any form, and to flee from it. Just think of the awful fact, that the members of the Presbyterian Church in Ireland give not less than £140,000 a year for tobacco; whilst last year they gave, for all religious and benevolent purposes, only £94,000—nearly two pennies for tobacco alone, for every one they gave in proof of their love to Jesus and for the glory of God! It is shocking.

But even worse remains to be told. About one pound per head is spent every year on intoxicating drinks in Ireland—one pound for every man, woman, and child in the country. Perhaps there is not so much gross and open drunkenness among Presbyterians as among some others, but there may be more private, regular, and social drinking;



and, taking the others, *for ever the glory of God* give *sirpence for strong drink*. Boys and girls, join the Band of Hope. League yourselves with the Temperance Society. Never have any share in this robbing of God. Oh! the crime, and misery, and degradation which these figures represent; and even where there is not open drunkenness and profligacy, what poverty and wretchedness does the use of tobacco alone, in many cases, entail. I shall never forget the look and language of a ragged, miserable creature whom I once met in Lurgan. He had just lighted his pipe and was beginning to smoke as I entered. "Why do you smoke, my good man?" I said. "Well, I'll just tell you, Sir. It began in pride, and it is going to end in beggary. And I'll tell you more; if the wife would not have it for me when I go home, she might just leave that." The unhappy man was a slave to a bad habit, and to keep him in temper, his poor wife must provide tobacco for him, even though children should go to school, as I have known them, in such a case, hungry and naked. Dear children, be not partakers of other men's sins. Keep yourselves pure. Look out for a Penny Bank, or a Post Office Savings' Bank, in which to deposit your spare pence or shillings, and resolve, that by God's blessing you will not add to the sum total of the misery existing in the country, arising from the use of strong drink and tobacco; and as I write about "little things," remember that the little drops of drink are just like the little thieves sometimes pushed into houses through panes of glass—they unbar the door for bigger ones, and the house becomes a prey to the destroyer. —*Little Things.*

#### HOW TO FILL SUNDAY SCHOOLS.

A poor ragged lad, about twelve years of age, found his way into one of the Sunday schools in this city, a few months ago. One of the teachers asked, "How is it that you are so ragged and cannot read." "My father drinks, sir," was the comprehensive reply. The teacher visited the family the same evening, a tract was left, and an invitation given to attend the Temperance meetings in the Lecture Hall. On visiting the family a few months after, the teacher was surprised at the altered appearance of the family. The wife exclaimed, with joy beaming in her eyes, "Oh! sir, my husband hasn't tasted a drop for these sixteen weeks. He brings home now what he earns. We are getting all our things back from the pawnshop, and we shall soon get to a place of worship on the Sundays and have all our five children fit for school."—*York Visitor.*

#### EFFECTS OF ONE GLASS.

On passing through one of the wards of—prison, I accosted an elderly looking convict. He held down his head as though ashamed to look me in the face. On handing him a tract, he said, "I knew your voice as soon as I heard you, sir. I have heard you before to-day, sir." After a few words of explanation I found that we had

been at one time members of the *same* congregation, and sat under the *same* faithful ministry. I anxiously enquired how it was that he had fallen so low as to become the inmate of a prison. "A glass of ale, sir, was my ruin," he replied. "How could that be?" I enquired. "I was at one period of my life, sir, very intemperate, but was happily led to give up drinking entirely, although I did not sign any pledge, which I lament. I became a regular attendant at a place of worship, and joined the congregation. I went on very happily for some years until one evening I was returning from—when I met with some friends from Hull. They prevailed upon me to go to the public house to have but one glass. Conscience reproved me, but having entered upon the enchanted ground I was readily induced to take more liquor, until I was overcome by it. The next morning I was ashamed to show myself, and left—for Leeds. My old appetite for drink had been re-kindled. I became reckless, and joined a set of counterfeit coiners. We were discovered, convicted, and now I am to be transported. Oh! that I had never touched that ONE GLASS!"

#### A RAGGED SCHOOL TEACHER.

#### GRANDFATHER AND THE BAND OF HOPE.

"Hark! they're shouting—did you hear them?  
Where's my stick? I mean to go  
Just to listen and to cheer them,  
Makes an old man's bosom glow."

So my grandsire said, and started  
From his own rude oaken chair:  
Oh! I wish as earnest-hearted  
All the dear old grandfolks were!

High above his silver tresses  
Waves his hand as oft he cheers,  
While from very joy's excesses,  
Thus he speaks through glistening tears—

"Thanks that I, a life-long mourner  
O'er the plague-spot of the world,  
Still am here, a glad sojourner,  
To behold you flag unfurled."

Cheer the 'Band of Hope,' ye mothers;  
Fathers join and cheer them on;  
Elder sisters—elder brothers,  
Cheer each hopeful little one.

Ah! ye smile—I like your smiling:  
What if childish mine appears,  
Sympathy, my heart beguiling,  
Shows the *boy of eighty years.*

Strangely we are blinded, surely,  
As these simple efforts tell,  
That we serv'd the world so poorly  
While we firmly wish'd it well.

Dark delusion, thou art broken,  
Lovely visions greet our eyes,  
Mourning virtue, hail the token  
That proclaims thy bright'ning skies.

Sure Almighty love has own'd it:  
Christian hearts, can yours withstand!  
Shed Religion's halo round it—  
Peace be with the Temperance Band."

## The Temperance Movement.

**BELFAST.**—The Total Abstinence Association continues its weekly meetings without interruption in the Kent Street Hall. Mr. Mountain still meets his band of hope singing classes in various school-houses about three times a week. The Ladies' Union still distributes monthly 500 pictorial tracts. 200 Journals, and occasionally other Temperance literature. 29th September, Mr. Pyper took part in an interesting conference on temperance, held in connection with Donegall Place Young Men's Association. Mr. R. K. Mathewson presided. 4th October, Mr. Pyper lectured to a large meeting of the teachers, scholars, and friends of the Ekenhead Church Sabbath School, Rev. John Greenlees, A.M., presiding. 7th October, a very large band of hope meeting was held in the Independent School-room, Donegall Street. Rev. J. White occupied the chair. Addresses were delivered by Messrs. Pyper and Allworthy, and melodies were sung under the leadership of Mr. Mountain. 8th October, Mr. Pyper delivered a lecture, illustrated by drawings, at a meeting of the Young Men's Christian Association, in their hall, Donegall Place. Mr. E. Anderson occupied the chair, and several members of the Association spoke strongly in favor of total abstinence. 11th October, Mr. Pyper lectured to a large audience in the Bethel, Pilot Street, Mr. Wm. Lyons in the chair. 18th October, Mr. Pyper lectured in Brown Square School-room. 21st October, Mr. Pyper urged the duty of promoting the temperance cause, on a large and respectable audience, in Ekenhead School Room, Rev. J. Greenlees presiding. 22nd October, the Annual Soiree in connection with Mr. Lyons's mission work among sea-faring men was held in the Bethel, Pilot Street. There was a crowded attendance. Alderman Lytle, J. P., occupied the chair, and three of the speakers, Rev. J. White, Rev. W. Johnston, and Mr. Pyper, referred to the evils of drinking habits among sailors as well as others. 23rd October, a Band of Hope Soiree was held in the same place. Mr. J. Kelly presided, and addresses were delivered by Messrs. Pyper and Lyons. 28th October, Mr. Allworthy lectured in Old Lodge Road Wesleyan Chapel, Mr. Glasgow in the chair. There was a good attendance. 29th October, Mr. Pyper lectured to a large audience in Old Lodge Road School-room. Mr. I. Lee presided, and a vote of thanks was accorded to the lecturer on the motion of Mr. T. K. Wilson, seconded by Mr. J. K. Elliott. 1st November, Mr. Pyper lectured in the Bethel, Pilot Street. 2nd November, Mr. Allworthy lectured in the Magdalene School-room. 4th November, Mr. W. Church addressed Mr. Mountain's Band of Hope Class in the Independent School-room, Donegall Street. 10th November, the Kent Street Meeting was addressed by Messrs. W. M. Scott and E. Allworthy. Mr. J. Riddell in the chair. 26th November, Mr. Pyper lectured to a good audience in Old Lodge Road School-room. Mr. T. K. Wilson, missionary, presided. 6th December, Mr. Pyper lectured in the Bethel, Pilot Street. 8th December, Mr. H. Thomson lectured in the Temperance Hall, John Street. Mr. Pyper presided, and a warm vote of thanks was given to the lecturer on the motion of Rev. Mr. Slack, seconded by Mr. Armstrong. 10th December, Mr. Pyper lectured in Kent Street National School-house. Mr. J. K. Elliott, missionary, in the chair.

**BESBROOK.**—4th December, the annual soiree of the Besbrook Temperance Society was held in the capacious Coffee-room, Besbrook. There was a large attendance. After tea Mr. W. Hobson was called to the chair, and in a suitable address introduced Mr. Pyper who delivered an appropriate lecture. Addresses were afterwards delivered in support of various resolutions by Messrs. F. Davis, R. Hopper, G. Ferris, J. Weir, R. Haycock, and T. Little. The cause is in a prosperous condition in this "Model Town" containing 3,000 inhabitants and not a single public-house. This happy state of things is mainly due to the wisdom and philanthropy of the proprietor, John Grubb Richardson.

**CARLAND.**—28th October, Rev. G. H. Shanks lectured to a good audience in Carland Presbyterian Church, Rev. S. Garrae presiding.

**CASTLECAULFIELD.**—30th October, Rev. G. H. Shanks lectured to a large audience in the Presbyterian Church, Castlecaulfield. Rev. J. Acheson presided.

**CARRICKFERGUS.**—10th December, Mr. Mountain conducted a Band of Hope musical meeting in the Second Presbyterian Church, Carrickfergus. Rev. J. Warwick presided and there was a large attendance.

**CUSHENDALL.**—26th November, Mr. Allworthy visited Cushendall and addressed the Band of Hope children at the

annual tea meeting, given by the Misses Turnley, in the Infant School-house, at five o'clock, and lectured at a public meeting in the Credit School-house at eight o'clock.

**DONAGHMORE.**—11th November, Mr. Pyper lectured in the New Meeting House, Donaghmore.

**DOWNPATRICK.**—On 28th November, Mr. Pyper visited Downpatrick and had an interview with Mr. Wm. Keown, M.P. Mr. Keown is opposed to the Permissive Bill, and though somewhat favorable to Sunday Closing would not promise to support it till he would consider the matter more fully. He accepted a copy of the "Condensed Argument" and some other documents, and promised to give both questions further consideration.

**DUNMURRY.**—26th October, a good meeting was held in the National School-house, Dunmurry. Mr. John Simms presided, Mr. Pyper lectured, and Mr. Mountain sang a number of temperance melodies, accompanied by the young people present.

**KEADY.**—26th October, Rev. G. H. Shanks lectured in the Presbyterian Church, Keady. Rev. W. Green presided.

**LARNE.**—26th November, Mr. Allworthy lectured to a large audience, chiefly composed of young people, in one of the National School Houses, Larne.

**LISBURN.**—3rd November, Mr. Allworthy addressed a good Band of Hope Meeting in the Methodist Chapel, Lisburn. Rev. S. Nicholson presided.

**LISNAACREE.**—29th October, Rev. G. H. Shanks lectured in a well-filled School-house at Lisnacree, near Donaghmore. Rev. Mr. Grant occupied the chair.

**MILWATER.**—19th October, Mr. Pyper lectured to a good audience in the School-house at Milwater Mills. Mr. Burnett presided.

**NEWTOWNLIMAVADY.**—15th November, in Newtownlimavady, Mr. Pyper addressed the inmates of the Workhouse at ten o'clock, a Sabbath school at eleven o'clock, and lectured to a large and respectable audience in the Second Presbyterian Church at six o'clock in the evening. Rev. George Steen presided on each occasion.

**PORTADOWN.**—27th October, a large juvenile meeting was held in the Town Hall, Portadown. Rev. Mr. Andrews presided. Cruickshank's "Bottle Plates" and other views were exhibited by the aid of a magic lantern and a suitable address was delivered by Rev. G. H. Shanks.

**PORTAFERRY.**—13th October, Mr. Allworthy lectured to a large audience in the Portaferry National School-house, Rev. J. Orr presiding.

**WARRENPOINT.**—2nd December, Mr. Pyper lectured to a large and respectable audience in the Assembly Room, Savings Bank, Warrenpoint. Rev. J. R. Ffolliott, M.A., a staunch abstinence, occupied the chair. Several temperance melodies were sung in excellent style by a choir of young ladies. Mr. J. Lewis presiding at the harmonium. A cordial vote of thanks was given to the lecturer, on the motion of Mr. J. M. Murray, Secretary, seconded by Mr. R. A. Jones. Mr. Pyper acknowledged the compliment, and moved a vote of thanks to the chairman, which was carried by acclamation.

### TO READERS AND CORRESPONDENTS.

"Why I am a Teetotaler," by Rev. J. Corkey, LL.B., "Literary Notices," and Report of Dinner to Mr. Dalway, M.P., are held over till our next, in consequence of the space occupied this month by Title Page and Index of last year's volume.

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All contributions for the JOURNAL and Books for Review should be addressed to the Editor, JOHN PYPER, 23 Canining Street, Belfast.

All communications on the business of the League should be addressed to E. ALLWORTHY, Secretary, 14 Donegall Street, Belfast.

# THE IRISH TEMPERANCE LEAGUE JOURNAL.

No. 2.—Vol. VII.]

1st FEBRUARY, 1869.

[ONE PENNY.]

## The Liquor Traffic.—No. 1.

**T**HAT the greater part of the social misery which afflicts our country springs directly or indirectly from the drinking habits of the community, is now pretty generally admitted. At the Belfast Police Court about two years ago a prisoner pled for mercy on the ground that he "had taken a drop of drink." Mr. E. Orme, one of the Resident Magistrates, replied, "Aye, 'a drop of drink.' It is that does all the mischief. Indeed, we would have nothing to do here but for the 'drop of drink.'" Almost every judge and magistrate who speaks upon the subject gives a similar testimony. Judge Patteson, addressing the Grand Jury at Norwich, said, "If it were not for this drinking, you and I would have nothing to do." Baron Alderson at the York Assizes, in 1844, said, "If all men could be persuaded from the use of intoxicating liquors, the office of judge would be a sinecure." Judge Wightman, in his charge at Liverpool, August, 1846, said, "I find from a perusal of the depositions, one unfailing cause of four-fifths of these crimes is, as it is in every other calendar, the besetting sin of drunkenness. In almost all the cases of personal violence and injury, the scene is a public-house or a beer-shop." Sir A. Allison, Sheriff of Lancashire, stated in 1849, "Drunkenness is the cause of two-thirds of the crime, and one-half of the distress existing among the working classes at the present moment." Dr. Warren, Recorder of Hull, at the Easter Sessions in 1854, said, "A dram-shop has always appeared to me, ever since I took an interest in criminal matters, as simply the half-way house to Norfolk Island or the Hulks." Mr. M.

D. Hill, Recorder of Birmingham, in his address to the Grand Jury, January, 1855, said, "Those among you who bear in mind the charges which have been delivered from this bench on the causes of crime, will naturally ask how it is that the enormous consumption of intoxicating liquors which prevails through the land—a source of crime not only more fertile than any other, but than all others added together—should have been hitherto passed by, or only have been brought under notice as incidental to some other topic. The subject has occupied my mind for years; strange indeed must have been the state of my mind if it had not forced itself on my attention, since the evils arising from the use of intoxicating drinks meet us at every turn. And for myself, I cannot pass an hour in court without being reminded by the transactions put before me in evidence, of the infinite ramifications of this fatal pest. Crime, gentlemen, is the extreme link in the chain of vice forged by intemperance, the last step in the dark descent, and thousands who stop short of criminality yet suffer all the other miseries (and manifold they are) with which the demon, alcohol, afflicts his victims." The Rev. H. S. Joseph, Chaplain of Chester Gaol, said, "Gaols must continue to be filled with prisoners, unless something be done to put down jerry-shops." The Rev. John Clay, Chaplain of the Preston House of Correction, said in 1855, "I have heard more than 15,000 prisoners declare that the enticements of the ale and beer-houses had been their ruin."

There is scarcely any limit to the evidence that might be supplied regarding

the crime-producing agency of alcoholic liquors. And turning from our Criminal Courts, Gaols, Penal Settlements, &c., testimonies equally authoritative and extensive might be adduced to shew that our Work Houses, Hospitals, Asylums, Reformatories, Ragged Schools, &c., are all filled with the unfortunate victims of our national drinking system. What then is the duty of the wise and the good with regard to such a parent of evil? Should they seek its continuance or its extirpation? Surely the reply must be "its extirpation by all means, unless there be some absolute necessity for its existence." And with regard to any necessity for the continuance of our drinking customs, upwards of 2,000 medical men, many of them the most eminent of the faculty, have signed the following declaration:—"(1) That a very large proportion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors as beverages. (2) That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, &c. (3) That persons accustomed to such drinks may, with perfect safety, discontinue them entirely, either at once, or gradually after a short time. (4) That total and universal abstinence from alcoholic beverages of all sorts would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race."

It is most obviously wrong to do anything that would tend to encourage and aggravate a source of pauperism, and disease, so prolific as that of the drinking customs which prevail in our land. That our present, legalized liquor traffic ministers to and aggravates our national drunkenness, with all its concomitant evils, requires no argument with candid, observant minds. Universal experience shows that an increase in the number of public houses in any locality causes an increase of drinking and drunkenness, and *vice versa*. It cannot be otherwise while there are people weak enough to "know the right, and yet the wrong pursue." Mr. J. H. Otway, Q.C., Recorder of Belfast, in his inaugural charge to the Grand Jury, asked, "Would there be no difference in the way of temptation of a whiskey-shop next door, or round the corner, or 100 yards off, and one that would require a ten minutes' walk to reach it?" He then replied, "Upon the plainest principles and tendencies of our nature I think it not arguable that an increase of public houses does not tend in a greater or less degree to an increase of drunkenness." This reasoning is irresistible, but its legitimate issue favors the removing of the tempta-

tion altogether. If a ten minutes' walk, instead of one or two, to the nearest dram shop would greatly decrease the temptations to drunkenness, an hour's walk would be immensely better, and a day's journey would as a rule render drunkenness and its attendant evils impossible. Why then should not this be done and the consequent advantages be realized? It is a most pernicious legislation which first multiplies temptations to evil and then punishes the tempted, and yet this is actually what we do at present. Our licensing system does not tend to make it "easy to do right and difficult to do wrong," but the reverse. We have ignored the true principle that "prevention is better than cure" and have suffered for our folly; and we must continue to suffer till we change our policy. The lesson which as a nation we must learn and reduce to practice before we can make much progress in elevating the masses is admirably summed up in the following declaration, which has been signed by about 8,000 ministers of the Gospel of different denominations in the United Kingdom, and might no doubt be signed by double that number:—"We, the undersigned ministers of the Gospel, are convinced by personal observation within our own sphere, and authentic testimony from beyond it, that the traffic in intoxicating liquors as drunk for man is the immediate cause of the crime and pauperism, and much of the disease and insanity, that afflict the land; that everywhere, and in proportion to its prevalence, it deteriorates the moral character of the people, and is the chief outward obstruction to the Gospel; that these are not its accidental attendants, but its natural fruits; that the benefit, if any, is very small in comparison with the bane; that all schemes of regulation and restriction, however good as far they go, fall short of the nation's need and the nation's duty; and that therefore on the obvious principle of destroying the evil which cannot be controlled, the wisest course for those who fear God and regard man, is to encourage every legitimate effort for the entire suppression of the trade, by the power of the national will, and through the form of a legislative enactment." Thoroughly agreeing with the sentiments so well expressed in this declaration, we shall in a future number endeavor to shew that the Permissive Bill proposed by the United Kingdom Alliance, is the first and best measure our legislature could enact to counteract the growing evils of our great national iniquity.

MAGUIRE'S "IRISH IN AMERICA": A REVIEW.  
By J. A. Mowatt. Price, 4d. London: Heywood & Co., 835, Strand. Dublin: Moffat & Co., D'Olier Street.

## Why I am a Teetotaler.—No. VII.

To the Editor of the Irish Temperance League Journal.

MY DEAR SIR,—You ask me to state my reasons for being a teetotaler. I do not know that I can give you any arguments in favor of total abstinence which have not been already often set forth in your *Journal*. As, however, it is necessary to keep our principles and aims constantly before the public, I shall gladly state the way in which I was led to adopt the practice of total abstinence from everything that intoxicates, and also some advantages which ought to commend the system to the acceptance of all who are interested in the progress of truth and righteousness.

I was once an opponent of teetotalism; I opposed it not because I had any special liking for intoxicating drinks, but because I had adopted the still common theory that their use in moderation is lawful and beneficial, and that the total prohibition of them as beverages is unscriptural and consequently wrong—that such prohibition is opposed to express statements of the Word of God, and must necessarily lead to a denial of its authority. Knowing, also, that all these drinks are the same in *kind*, and that they differ only in the *quantity* of the alcohol they contain, I could never see the reasonableness or consistency of abstaining entirely from distilled spirits, and at the same time using and sanctioning the use of wines and fermented liquors. Half a glass of common whiskey diluted with half a glass of water in no way differs as to its properties and *intoxicating effects* from a glass of common port or sherry. I could not see the reasonableness of condemning the former and allowing the latter. Hence I never occupied the ground taken by the early advocates of the temperance reformation. Like so many others I thought drunkenness could be successfully assailed by education, the preaching of the Gospel, and the example of moderation in the temperate. When, however, I came into actual contact with the monster evils caused by drink, I soon found my theories giving way before the test of experience. I commenced ministerial work in Belfast, and laboring as a missionary amongst its poor, seeing the ravages caused by strong drink, the wretchedness and ruin that it brings into so many families, I became convinced that abstinence on the *ground of expediency* and *for the sake of others' welfare*, not only is lawful, but that it is indispensably necessary, if we would effect any permanent reformation in the habits of the poor, or elevate the condition of the working classes. Though I did not then take any pledge,

I was no longer an opponent of total abstinence, and though commended to me first as a means of benefiting the poor, I have since learned that it is quite as necessary amongst other classes as amongst the poor, seeing that all using these drinks are alike exposed to danger and liable to have the fearful craving of the intemperate appetite formed. The rich are indeed exposed to greater risks than the poor, as the former can more easily obtain the means of intoxication, and social drinking is more common amongst them.

I still however believed that intoxicating drinks taken in moderation were beneficial, that they gave strength to the bodily system, revived its prostrate energies, and had a wonderful efficacy in disease as stimulants and tonics; hence, though I encouraged, commended, and for the most part practised total abstinence, I did not see my way to take any pledge. Being told, on what I regarded as high authority that I required the occasional use of such stimulants, I was, like so many of my ministerial brethren, held back from giving in my entire adhesion to the total abstinence cause by medical prescription and medical drinking. Having these views I was led to examine the medical part of the subject with some care, and the result was that I came to the conclusion that the common theory as to the medical virtue of intoxicating drinks is entirely erroneous, that their moderate use as tonics is always injurious, and that they are rarely if ever beneficial even in disease. These positions I regard as well established facts of science. "Scientific men," says Dr. Munroe, of Hull, "not only in our own country, but in Germany, France, Sweden, America, and other countries, have proved that alcohol is neither food nor fuel, neither strength nor force, that it is injurious to man in *any form* in health, and disputable in its curative properties in the treatment of disease." I found that elaborate experiments have proved that alcohol is an agent utterly foreign to the human system and its normal wants, that it never assimilates itself with the body, but is given off in *totality* through skin, breath, and kidneys. These, I repeat, are well established scientific facts, and I cannot but think that anyone who reads the evidence in support of them adduced by Drs. Miller, Carpenter, Lees, Munroe, Edmunds, and other scientific advocates of teetotalism, will come to the conclusion to which I came, that the whole system of prescribing and using these drinks as tonics is

based on exploded scientific theories, and furnishes another illustration of the truth of heavenly wisdom when it says, "Wine is a mocker, strong drink is raging, whosoever is deceived thereby is not wise." People say they *feel* better of a little strong drink, that they believe they are better, and that they know a little in moderation does them good. I can sympathize with those who hold such views. I once believed the same, but I am now thoroughly convinced I was in error, and the experience and observation of some years of entire abstinence from everything that intoxicates has only deepened this conviction. I venture to assert that the practitioner—I care not how high his reputation may be—who prescribes these drinks as tonics, is acting in opposition to well-established conclusions of science and to the highest authorities in his own profession. It is full time that teetotalers should speak out plainly on this whole subject of the medical prescription of intoxicants, as it is one of the main pillars which now support the intemperance of our land.

I am well aware that it is asserted that the conclusions referred to are opposed to the teaching of the Word of God, which it is said speaks of intoxicating wine as a blessing, and sanctions, in some cases, even recommends, its moderate use. To this I shall here merely say that I have no doubt that the Bible *rightly interpreted* will be found to be on this subject, as on all others, in harmony with the teachings of experience and the deductions of science. It was, at one time, confidently asserted that the discoveries of astronomy and geology contradicted express statements of the Divine Word; but it is now acknowledged by all that the Bible *rightly interpreted*, is in complete harmony with all the well-established deductions of these sciences—that the conflict was not between science and the Bible, but between science and *traditional interpretations* of the Bible. A similar result awaits us in the present case. The attempts already made to show that entire harmony exists between the teaching of the Bible and the teaching of science regarding the nature and use of intoxicating drinks, have been eminently successful. It may be granted that a few texts still present some difficulties, but on the whole we regard it as proven that the Bible condemns the use of these drinks, that it is a total abstinence Book, and that in maintaining the contrary we were misinterpreting its sense and misunderstanding its teaching. Chemistry and physiology have proved that intoxicants are poisonous, and in every form deleterious to the human system, and the appeal to God's

unerring Word has sustained the verdict of science.\*

But whilst I was led in the way described to take the last step towards total abstinence on what some would regard as the low ground of a law of health, I now see many advantages, which the system possesses, and many additional reasons which lead me to practise it, and commend it to others. The arguments of teetotalers appear in an entirely new light when viewed from a total abstinence stand-point. I shall here merely enumerate a few of these advantages, without dwelling on them. Total abstinence is the safe course; the abstainer avoids all risk of falling into habits of intemperance. The intemperate appetite is not natural, it is formed gradually in every case and in every degree by the use of intoxicating drinks; all using these drinks incur danger, and by abstinence alone can the fearful risk be entirely avoided. Again, all efforts to eradicate drunkenness will be vain so long as the present drinking customs of society are upheld. It is these drinking customs—drinking in the social circle, at fairs and markets, at marriages and funerals,—which lead to nearly all the drunkenness that debases so many individuals and ruins so many families. These customs make thousands of drunkards every year and for these disastrous consequences "moderate" drinkers are mainly responsible; their example and patronage sanction and sustain this prolific source of sin and misery and crime. Surely Christians ought not to lend their influence to customs which are constantly proving so ruinous in their results. I might mention as another reason for abstinence the enormous expense to which our social drinking customs lead, the sinful waste of means, and the cruel wrongs so often inflicted on wives and children to procure the gratification of the lust for strong drink. I feel that as a teetotaler, I am in a better position than the moderate drinker for combating these evils, for discouraging intemperance, and promoting the practice and habit of sobriety. And, finally, I can do more to reclaim the intemperate. All will acknowledge that there is no remedy for the drunkard but total abstinence. But how is the drunkard to abstain if the temperate do not aid and encourage him by their example. It would be a hopeless task to form a teetotal society, composed exclusive of drunkards. To belong to such a society would be a stigma of

\* See "Lectures on Bible Temperance" by Rev. Dr. E. Nott, and "The Temperance Bible Commentary" by Dr. E. E. Lee and Rev. Dawson Burns, M.A. These two works are the most satisfactory I have seen on this very important question.

disgrace. If we wish to reclaim the drunkard from his terrible fate, we must keep him from temptation, and by our influence and example countenance and encourage him in his efforts to break his chains. All experience testifies that in this way alone is success possible in seeking to rescue those who have become the slaves of intemperance. These are some of the reasons "Why I am a Teetotaler."

Wishing you increased success in the great and arduous enterprise in which you and your fellow workers are laboring.

I remain,

Very sincerely yours,

JOSEPH CORKEY.

## Wear and Tear.

By MIRIAM DRAKE.

### CHAPTER II.

*Mr. Montgomery entertains an angel unawares.*

**M**R. MONTGOMERY, of Greyford, was a quiet easy-going clergyman of the old school: I do not mean of the American old school, nor Irish old light school, though he certainly was the latter—but a pleasant, gentlemanly man, who read long sermons on Sundays, paid angels' visits on week-days, considered it a much stronger proof of orthodoxy to linger a little behind the spirit of the age than to go in advance of it, and was altogether the kind of man we naturally associate with the past; forgetting that there were as many different types of character in old times as there are in these days, when the process of fermentation, so strongly recommended by a noted and notorious statesman as a panacea for disloyalty, is working in the young blood of Presbyterianism. His people all agreed in pronouncing him a fine man, and said nobody could deliver a discourse—or dis-course—like him, and if you asked any outliar, for miles around, where he went on Sundays, he was almost sure to tell you that he belonged to Mr. Montgomery. If he did not go there he attended no other place of public worship, for the Methodist chapel was never opened, and the rector of Greyford, it was said, frequently read his weekly sermon to "dearly beloved Roger." So there was no harm done, and Mr. Montgomery did not trouble himself with his non-attenders, unless they were sick and sent for him—which they generally did if they thought they were going to die; for it is sad, and perhaps not strange, how anxious people will become for a clergyman to speak to them of the unseen world, when this present one is slipping from their trembling grasp. Things had gone on very peaceably and in the main pleasantly for eighteen years, and time was beginning to draw a few lines under Mr. Montgomery's kindly brown eyes, when a troubler arose in Israel in the shape of a

young, handsome, well-born, and eloquent curate, who came to officiate in the Episcopalian church. The rector had gone away for an indefinite time to recruit his exhausted energies, leaving John Beresford, or John the Baptist, as he was jestingly called—not because he wore rough garments—by the students of the Dublin College, which one cannot name without in some sense breaking the third commandment, to fill his place and occupy the Glebe in his absence. Besides buying their butter and eggs, and reading sermons they did not hear, the rector had benefited his parishioners in other ways, and many of them thought that his place could in no wise be filled by a curate, who being lower in the ecclesiastical scale, must necessarily be his inferior in every other respect. However this might be, Mr. Beresford soon filled the church, overflowing it too with many who should have been Mr. Montgomery's people; at which that good man began to bestir himself and think what was to be done for the perishing souls around, who were forsaking the error of their ways and going to church. At first he thought of reclaiming them by commencing a series of lectures on the relationship between St. Paul's and St. Peter's, shewing that they differed in nothing except in creed, and that with the change of one important word many of their written prayers were almost line for line the same. But as he had always been on visiting terms with the rector, he thought it would only be polite to call on the curate, before he began to expose the evils of his church. He found that the elegant young man had a beautiful sister living with him, and as Mr. Montgomery liked nice girls, and Lillian Bird Beresford liked middle-aged gentlemen—though she had a horror of dissenters, and all who were not Episcopalians were dissenters in the eyes of the ill-instructed young lady—the visit was a very pleasant one, and Mr. Montgomery's views became considerably modified.

fied. He began to think that though simplicity in the form of worship was very important, there might be a good deal in a creed too, and that though the ladies at Rome and Canterbury might be similarly attired, there was an essential difference as to their private characters, and so instead of beginning the lectures, he resolved to fight Greyford church with its own weapons, and ask for an assistant. He knew a clever, popular young man, just licensed, whom he thought eminently qualified to serve as an antidote to the curate, and as he would be sure to be picked up soon, he would apply the very next meeting of Presbytery, which would be in a week. Mr. Montgomery was a favorite with his brother Presbyters, and having always been a somewhat delicate man, they made no objection to the application, which, some of them considered a very wise one under the circumstances.

Mr. Montgomery taking the matter into his own hands, wrote at once to Mr. Bell the orator, asking him to come to preach at Greyford, an invitation which he readily accepted. But between the day on which he signified his acceptance and the Sunday on which he was to go, he received another invitation from a congregation where there was no incumbent, which caused him to change his mind about Greyford and send a friend in his place. When that friend came to the Manse on Saturday evening, Mrs. Montgomery, who was gifted with a sharp tongue, remarked that when Mr. Bell sent Mr. Hope as a supply he had a good hope that he would not out him out at Greyford, should the Johnstown people prove blind to his own attractions; and in his wife's opinion of Maurice Hope Mr. Montgomery quite coincided. He was a plain, dark man, ugly some would have called him, but it was an ugliness that was better than any mere beauty of feature, for strength and power were written on his face. His black brows overhung eyes that at first sight seemed sad and gloomy in the extreme, but that would startle you occasionally by fairly blazing, when some inward mechanism of the mind set them aflame. He was no longer very young, but it was not age that had marked such furrows in his brow, for as some one says, "it is not years that age us, but the dark days in them." And Maurice Hope had seen many dark days, had passed through many a mental and moral conflict, and after many a hard fought battle with sin and self, had come out of his trials victorious; but the dew of his youth was melted away in the furnace. Marjory felt repelled by his manner at first, for it was abrupt and there was a perceptible nasal twang in his articulation, at which Mrs. Montgomery,

who thought that no good thing could come out of New England, looked so disgusted that her daughter nearly laughed. But he won upon them by degrees, and they were both sorry when he asked permission to retire early to his room.

Marjory sat up late that night; she should have been preparing her lesson for the Sunday School, but she was not; she was retrimming her Sunday bonnet, and as the clock struck twelve before it was finished, she compromised the matter with her conscience by *pinning* on the remaining bows instead of sewing them; a distinction which a masculine conscience may not be able to comprehend though it was perfectly clear to Marjory. She went up stairs rather wearily, a little annoyed that twelve o'clock had come so soon, and a good deal grieved that when she tried to get her thoughts into a Sunday train, an obdurate piece of ribbon would always obtrude and shunt them off to a secular line. As she stood curling her hair a sound from the guest-chamber, which was on the same floor as her own, attracted her attention. It was so very low that had it not been for the surrounding stillness, which her own almost noiseless movements hardly broke, she would not have heard it. Impelled by the curiosity which is *said* to belong exclusively to her sex, she stole softly into the lobby and listened. But when she found that Mr. Hope was whispering his desires to his God, such a sense of her own utter unworthiness overpowered her that hurrying back to her room she threw herself on the ground and laying her head on a chair, wept out the sorrow and repentance that she was too weary-hearted to put into words.

Mr. Hope spoke little at breakfast next morning, and seemed averse to conversation, but when in compliance with Mr. Montgomery's request, he prayed at family worship, he seemed to have his hand on heaven and to be pulling it down to them, or them up to it, by force, Marjory was not sure which; she rose from her knees weeping, and went to the Sunday school, feeling as she had only done once in her life before. The meeting-house was better filled than it had been for a long time; people had heard of the eloquent young preacher who was to be there, and rich and poor turned out to hear him. Mr. Hope's morning prayer affected many as Marjory had been affected, but his sermon took them by storm. It was on the duty and beauty of holiness, and as he proceeded, with the eloquence of perfect simplicity and deep solemnity, to throw the light of truth upon them, men and women looked into their souls, and marvelled that they had never seen how black and vile they were in God's light, and many who had



felt themselves sinners and started for heaven long before, took a fresh start that day, and resolved by God's grace to be come, as they had never been, living epistles to be seen and read by all. It was a day to be remembered in Greyford, and when the service was over, and Mr. Hope walked slowly home between Mrs. Montgomery and her daughter, the men gathered about the graveyard to watch him pass, had come to the determination that he should be their minister. Mr. Montgomery was rather disappointed when he heard the conclusion so suddenly arrived at, for Mr. Hope was so different from the man on whom he had set his heart, that he could not see that he might be quite as useful; he had discovered too, that he was from an American College that had turned out more than one eminent new school divine, and he thought he had detected symptoms of unorthodoxy in his sermon. "A holy life is very needful," he said to the Greyford elders, "but then holiness will save no one." But the people had made up their minds, and were not to be turned; that very night a deputation headed by Stephen Parker, waited on Mr. Hope, to ask him if he would accept the call which was to be made out without delay. And Mr. Hope said he would. Human motives are sometimes so very mixed, that perhaps Stephen would not have pushed the matter on as he did, had not Mr. Hope been of a plain exterior. He knew that it was part of Mr. Montgomery's programme that his colleague should reside at the Manse, and knowing what dangerous rivals are manly beauty and manly eloquence combined, he had already felt some qualms of jealousy concerning the gentleman whom Mr. Montgomery had destined to occupy that position. Stephen had indeed along with the

others, been touched by Mr. Hope's earnestness, but I think it was not that alone which made him so anxious to secure him for Greyford.

Mr. Montgomery, though he gave way with a good grace to what was inevitable, did not feel anything more reconciled to the people's choice when he found that among other peculiarities imported from Boston, his colleague what was to be, was rabid in the matter of teetotalism—not that he said much about it, but his practice spoke volumes. As he did not refuse to sign the Westminster Confession, he must have been pretty sound in the faith, but he did what was nearly as bad, for he ran away from his own ordination dinner as soon as the eating was over, and refused to drink even one toast. Mr. Montgomery, little dreaming of the reformation (or innovation, as he would have thought it) which he would live to see, was in dismay at such unprecedented conduct; he could scarcely believe his eyes when he saw the strange animal to whom he had just been coupled, rise to leave the table, and when the explanation "I do not drink," was given in a low tone, he assured him that no one could be more sensible than he was, that the clergy should set an example of temperance to their flock, "but on an occasion like this one may break through rules," he urged. However Mr. Hope failed to see that an occasion of peculiar solemnity should be an occasion of peculiar festivity, so he went away, and by so doing won the respect of more than one who did not follow his example, and it may be the sneers of others who had no patience with him for "setting up" to be better than his neighbors.

(To be continued.)

## Dr. Murphy on "Wine in the Bible."—No. XII.

By REV. G. H. SHANKS.

**I**N a large number of Scripture texts where wine is highly extolled, the word in the original denotes an article unquestionably *unfermented* and unintoxicating. The word is *TIKOSH*. The English reader therefore must not suppose that an intoxicating article is mentioned in such places as Gen. xxvii. 28, "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine"; Prov. iii. 9, 10, "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine," &c. My proof for

*TIKOSH* being unintoxicating is very plain and very easily tested, and it is simply this, that it is *never said to produce intemperance or drunkenness; and wherever intemperance or drunkenness is mentioned, another word, and NEVER TIKOSH is used to denote the thing which produced it.* This is the case *WITHOUT EXCEPTION* in the whole thirty-eight texts of Scripture where this word occurs. Yet Dr. Murphy assumes that *TIKOSH* denotes an intoxicating article. He adduces no proof whatever. He attempts none. I rather think he would not expressly say in so many words that it denotes a thing which has always an intoxicating

property in it. In truth, he expressly says, *in effect*, that it has no intoxicating property in it. For he defines the word to mean "must;" and in Sullivan's Dictionary, "must" means "new wine unfermented." Webster says "must, new wine — wine pressed from the grapes, but not fermented." Dr. Ure, the chemist, says, "juice, when newly expressed, and before it has begun to ferment, is called must." So also says Dr. Johnson, and other eminent men of science. Dr. Murphy himself further says that "*tirosh* denotes primarily the juice of the grape, which is given forth when it is in any way crushed or bruised"—"the raw produce of the vine when its grapes have undergone the simple process of treading!" and yet, in the teeth of his own definitions he assumes that it denotes an intoxicating article, and founds his conclusions on that assumption! He attempts to prove that *tirosh* is a liquor, and not, as some say, vine-fruit in a solid form, but he attempts no proof whatever of its being an intoxicating liquor.

When the Scripture speaks of Noah and Lot being made drunk, it is another word, and not *tirosh* which is used to denote that which did it. When it is said "wine is a mocker, strong drink is raging," it is not *tirosh*, but other terms, that are used. When we are forbidden "to look on the wife when it is red," it is not *tirosh* which we are forbidden to look at. Nor is there ever any "babbling" or "redness of eyes" in connection with the use of *tirosh*; nor is it *tirosh* at which people are ever said to "tarry long," nor through which people "err," or "are out of the way," nor is it that by which "Priest and prophet have erred, and are swallowed up, and err in vision, and stumble in judgment, and all tables are full of vomit and filthiness, so that there is no place clean." But in such strains as the following is it spoken of: "I will give the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine (*tirosh*), and thine oil"—Deut. xi. 14. "Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine (*tirosh*); also his heavens shall drop down dew."—Deut. xxxiii. 28. "Yea, the Lord will answer and say unto his people, behold, I will send you corn, and wine (*tirosh*), and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the heathen; . . . and the floors shall be full of wheat, and the fats shall overflow with wine (*tirosh*) and oil."—Joel ii. 19, 24. "The Lord hath sworn by His right hand, and by the arm of His strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine

(*tirosh*), for the which thou hast labored."—Isaiah lxii. 8. "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine (*tirosh*), and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all."—Jer. xxxi. 12. "For she did not know that I gave her corn, and wine (*tirosh*), and bread multiplied her silver and gold, which they prepared for Baal."—Hos. ii. 8, &c., &c. This produce of the vine called *tirosh*, thus highly extolled in the Bible, and which never, in one single instance, is named in connection with intemperance, seems to be exactly the fruit of the vine which the missionary, Mr. Robson, affirms to be substantially the food of the people,—"*the meals of the inhabitants of Lebanon, morning, noon, and night.*"

There are just two texts which can, by any possibility, be construed or twisted into anything like an appearance of favoring the notion that *tirosh* is ever intoxicating. One is Judges ix. 13, "And the vine said unto them, Should I leave my *tirosh* which cheereth God and man, and go to be promoted over the trees." But is there a Hebrew scholar on the face of the earth who will say that *mesammeach* means cheering by an intoxicating agent? Is it not the height of absurdity to suppose that that which cheers necessarily contains alcohol? Have we not all heard of "the cup which cheers but not inebriates"? We read in Deut. xxiv. 5, that "a man when he hath taken a new wife shall not go to war . . . but shall be free at home one year and shall cheer up his wife which he hath taken." Does this mean that he shall give her intoxicating liquor and so keep her intoxicated for a year? If so, she shall not cheer him much during the rest of his life. In the original (Judges ix. 13) the word means "to make glad" or "to make to rejoice," and are we to suppose that whatever makes glad is intoxicating, or that there can be no gladness or joy apart from an intoxicating agent? A field of corn makes a person glad, or a field of flax, and so it is said in Zech. ix. 17, "Corn shall make the young men cheerful, and new wine (*tirosh*) the maids." A young man told me that nothing was more pleasant or cheering to him than to go round the fields and see how the crops were growing. What a desperate dearth of argument there is in support of a foregone conclusion, and what strength of prejudice, when such a text is had recourse to for proving *tirosh* to be an intoxicating wine! It might as well be said that "ointment and perfume" are intoxicating, for they are said to "rejoice the

heart," or to cheer the heart, in Prov. xxvii. 9, the very same word being used in the original. By such reasoning we could make everything to be full of alcohol. No chemist in the world will stake his reputation by saying there is alcohol, as such, in bread, or in any natural production.

The other text is Hos. iv. 11, "Whoredom and wine, and new wine (*tirosh*), take away the heart." Here again I ask, where is the Hebrew scholar who will say that *yikkach* means to intoxicate? Does nothing take away the heart from God except it possesses inebriating qualities? Unsanctified prosperity takes away the heart. Every good gift of God, even a loved child, takes away the heart from God when made an idol of—

"The dearest idol I have known,  
What'er that idol be,  
Help me to tear it from Thy throne,  
And worship only Thee."

It is said in Ezek. xvi. 49, that "fulness of bread was the iniquity of Sodom;" that is, it was the occasion of iniquity; for, "she did not strengthen the hand of the poor and needy,"—just as was *tirosh* in this one instance, although it is no more intoxicating than bread. And in the 13th chapter of this Book of Hosea, 6th verse, it is said, "according to their pasture so were they filled; they were filled, and their heart was exalted; therefore they have forgotten me." It is remarkable that while every good gift of God, whether "fulness of bread" or "pastures" is capable of being abused, and so, of "taking away the heart" from God, this is the one solitary text in which *tirosh* is ever said to be abused, and that not from its being taken to excess as an intoxicating thing, but from its not being used to the glory of the gracious Giver, as may be the case with fulness of bread or pastures, or anything else. "What is affirmed of each of these three things? It is not said, it takes away the sense, but 'it takes away the heart.' Whoredom, whether viewed literally as the breach of the seventh commandment, or figuratively as idolatrous worship,—the usual sense it bears in the Book of Hosea,—turns away the heart from God. Wine (*yayin*) of an intoxicating kind takes away the heart also from God. To affirm that the third term, *tirosh*, means here intoxicating liquor, involves a manifest absurdity. If wine means this in the second term, what need of a third to denote the same quality, and in this supposition, is it possible to show any distinction between them? . . . It appears plain, however, that here is a transition in this third occasion of the evil, from what is a dangerous indulgence to what is a permitted enjoyment."—*Rev. Wm. Ritchie*.

Dr. Murphy does not formally adduce either of these texts as a proof for *tirosh* being intoxicating, nor does he attempt to adduce any proof, so far as I can see. He just assumes it to be intoxicating. And he says the Bible condemns taking to excess, as it does every other intoxicating article, which he alleges God sanctions the moderate use of; but he gives no chapter and verse where *tirosh* is forbidden to be taken to excess as if it were intoxicating. He is too good a Hebrew scholar to suppose for a moment that the Hebrew word *samach* (Judg. ix. 13), or *lachak* (Hos. iv. 11), means to intoxicate; and he is too good a logician to argue that whatever "cheers" and

"takes away the heart"—as every un-sanctified gift does—must necessarily be an alcoholic element; but I have met with some, green enough both in Hebrew and in logic, so to arise. Dr. Murphy labors to prove only that *tirosh* is a liquor, in opposition to those who affirm that it is the fruit of the vine in the solid form of grapes, but he does not attempt to prove it to be an intoxicating liquor. If he has succeeded in proving it a liquor, so much the better for my argument, and the worse for him; for then, since we know *tirosh* to be unintoxicating, we have not only vine-fruit unintoxicating, but also upon his own showing, vine liquor unintoxicating. That there is such a liquor is an indisputable fact established on other grounds; but I fear he has not established *tirosh* to be a liquor. He argues that *tirosh* being said so often to be eaten is no proof of its not being a liquor, because, he informs us, we speak of "eating a breakfast, though it included a cup of tea." This may be true, but we are never said to eat a cup of tea. It is not true that in Is. lv. 1, "we are invited to eat water, if not wine and milk." We are invited to "come to the water," and to "buy and eat;" and "to buy wine and milk;" but there is not a syllable about eating water, or wine, or milk, though it is implied that we are invited to use them as nourishment.

Of the six reasons given by Dr. Murphy for holding that *tirosh* is a liquid and not vine-fruit, four are simply to the effect that others are alleged to hold that view, whose opinion, however, in this matter, is of no more weight than his own, even if they were as much on his side as he thinks, which I am far from believing. One of his other two reasons is thus put:—" *Tirosh* is declared in Scripture to be a liquid. It is a drink, Isa. lxii. 8, and it is found in the vat (*yekeb*), not the press (*gath*), Prov. iii. 10; Joel, ii. 24. The vat is the receptacle for the juice below the press." To this I reply: *Tirosh* is declared in Scripture to be a solid. It is eaten, Deut. xii. 17; it is gathered, Dent. xi. 14, along with other solids, corn, and orchard fruit; it is trodden, Micah vi. 15; and it is found in the press, and not the vat, Job xxiv. 11; Is. v. 2; Zech. xiv. 10. Gesenius, Dr. Murphy's great authority, gives as one of the meanings of *yekeb*, "the wine-press itself" in which the grapes are trodden, quoting Job xxiv. 11, as proof that it sometimes means the upper vessel, and not always the lower one, or "the receptacle for the juice below the press." Am I not justified, therefore, in saying, that Dr. Murphy's authorities are not on his side so much as he thinks? The Doctor's remaining reason is—" *Eshcol* means a cluster or bunch of grapes, and *enab* a grape; and in a pure and primitive language synonyms are not to be expected. It is beforehand most likely, therefore, that, *tirosh* means something else than 'the raw produce of the vine!'" To this I reply, first, that there are many synonyms in the Hebrew language. Will the Professor tell me how many words in Hebrew there are severally for bottle, song, speak, tread, break, &c., &c.? Secondly, that *tirosh* neither denotes a grape alone, like *enab*, nor "a cluster or bunch of grapes" alone, like *eshcol*; but it denotes vine-fruit, or "the raw produce of the vine," whether it be a grape or a cluster or the fruit of vineyards generally. Anti-testotal writers

trust to much to what seems "most likely BEFORE-HAND." When will the Baconian Philosophy be taught in the Assembly's Belfast College in connection with temperance?

In *one sense* indeed, *tirosk* may be said to be a liquor; for apart from the liquor which comes from it, it is of no value; and so it is *once* said to be drunk (and only *once*), as we may say, we drink grapes, that is, the juice pressed out of them. This furnishes a reply to those who maintain that "apart from all reference to its liquid products, the grape could not have been more valuable to the Hebrews than the gooseberry is to us, and that, therefore, when corn and *tirosk* are promised as special blessings, it must be specially the liquid produce of the grape which is intended." Certainly, for, who ever regards *tirosk* as valuable "apart from all reference" to the juice or liquid which it contains. If it were always kept as a *solid*, and the liquid not pressed, or drunk out of it, of what use could it be? It is the *juice* or *fluid* contained in it, which gives it its value, and makes it become Dr. Duff's "pure, unadulterated blood of the grape,"—"used by the peasant at his meals in vine-bearing districts"—"a plain, simple, wholesome liquid, which at every repast becomes to the husbandman

what milk is to the shepherd—not an intoxicating but a nutritive beverage"—or as Mr. Robson testifies "the meals of the inhabitants of Lebanon, morning, noon, and night."

Dr. Murphy, assuming that the Bible sanctions the use of intoxicating wine in moderation and condemns it only in excess, affirms that it condemns the use of *tirosk* in excess, like any other intoxicant, but he gives neither chapter nor verse, and that for a very good reason. There is not a *syllable* in Scripture indicating the slightest tendency in *tirosk* to seduce those who use it to indulge in excess in it, or to tarry long at it, as there is in intoxicants—not a syllable to give the least hint of any fear of any one using it to excess, more than using to excess bread or any other good and unintoxicating substance. It is therefore clearly established, that in the thirty-eight places of Scripture where, above all others, wine is spoken of in terms of highest praise, and as a precious gift from a bountiful God, it is an article of diet entirely free from the least particle of alcohol which is spoken of. The foundation, therefore, on which the author of "Wine in the Bible" erects his building, is entirely undermined, and the whole superstructure comes tumbling down.

## Alcohol as a Medicine.

By J. EDMUNDS, M.D.

**A**mong the promoters of the temperance reformation, the influence which Christian expediency brings to bear upon our noble and philanthropic men, induces them to give up what they think to be a benefit, and what they feel to be a comfort, for the sake of those who cannot avail themselves of the good and of the comfort without being ensnared and deluded; but that principle of Christian expediency does not hold men in the mass to the great principle of total abstinence, and we must appeal a little more *ad hominem*. Abstinens, on the ground of Christian expediency alone, go on until they get a little weak, a little out of sorts from some accident which teetotalers, like all other persons, of course, will be liable to, and then their friends come to them, and they say, "Why don't you take a little wine? you are breaking down because you are a water drinker; you cannot get through your work," and so on; and these men, large-hearted and benevolent and philanthropic as they are, feel that their first duty is to take care of themselves, and to take care of their families by taking care of themselves, and so they fall away, and become an actual obstacle to the temperance cause. Now, I take the ground that the hard-headed, cold-blooded man, who simply has the brains to think out this subject, and the resolution to carry out what is best for himself alone, will be an abstainer, and ought to be an abstainer, for merely selfish reasons; and, with the greatest possible respect, I submit that until that position is established, the temperance cause will not take that place as a part of the principles and convictions of mankind which it deserves to take. To that point I shall limit myself this evening in dealing with "Alcohol as a Medicine." I propose to ask, what is a medicine? I propose

to ask what alcohol does? and I propose to ask how it can act as a medicine? Well, "What is a medicine?" We may have medicines of the most various substances. We may have, in the first place, medicines which are merely foods but which we do not ordinarily regard as foods. I will take for instance, a person who is wasting away in consumption and in whom we infer, from scientific facts and reasoning, that there is a deficiency of digestive power for fat; and consequently that that person does not get fat enough, or fat of the right kind into the system, and we get tuberculous degeneration of the tissues. We prescribe for those patients cod liver oil, one of the most valuable medicines, and which has perhaps done more to save life than any other medicine which we possess. While we designate cod liver oil as a medicine, it is in fact a food, but a food of that particular kind which the body happens to be short of; a food which would not be found in the ordinary alimentary substances which come before the individual; a food which he would not be induced to take unless it were prescribed for him in some formal way by a physician. Then, again, if you take a domestic fowl, which is deprived of sufficient earthy or chalky matter, its eggs will be laid "soft," as it is termed; that is, the blood of the fowl will not have sufficient earthy or chalky matter in it to harden the shells, and the eggs are deposited with a mere membranous covering. Now, if we give that fowl chalk, it serves as a food to it, and enables it to produce eggs, which in that particular respect are perfect. Just so we see children who, from being badly or improperly fed, have their bones remaining gristly and soft, after the period at which they ought to become petrified with earthy matter, and

rigid and unyielding; and we find that those bones, as soon as the child begins to walk, will twist and bend; and we know that that child's bones are suffering from a deficiency of earthy or chalky matter. As a curative we give foods which contain a large proportion of chalky or earthy matter, or we give the salts of lime in some shape that will be assimilated, and we find that in that way we can harden the child's bones, and so cure it of a distressing and deforming disease. Now, those two substances are very unlike foods at the first glance, and yet we see that though they are called medicines, they do in fact act as foods; for lime and earthy matter are as essential to the maintenance of our fabric as flesh or water, or anything else; but we can go a very much longer time without lime than without other things, simply because the bones change less rapidly than the softer and more active tissues do. (Hear.) Let me take one more illustration from a substance which is still less like food in the ordinary sense, than even chalk or fat. I will take iron. Physiological analysis of the elements of which the body is composed, and without which it cannot maintain its proper vigor, reveals to us the fact that iron also is an essential constituent of the body. Well, we often see persons getting extremely pale, their blood degenerating and losing the properties which give vitality and energy, and then we see all the various organs which depend for their nutrition on the blood failing also, because they are not properly fed; and we know, as physicians, that by prescribing iron for patients in that state, we can cure them of that singular form of debility by supplying the blood with iron, and so restoring its red color and its vivifying properties. (Hear.) Now, those are three illustrations of things which are medicines and yet foods; and in that respect we have a most valuable point of view from which to classify medicinal substances.

But there are other substances which are administered as medicines—substances which never form any part of the body, or serve any purpose in the body. If we look back in the history of medicine for a short time, we find that certain substances of this description have been credited with the most marvellous and contradictory properties. We take, for instance, mercury, which is never found in a healthy body; and yet, strange to say, mercury has been credited with the power of controlling almost all the ills to which the human body is liable. Within the remembrance of men now living, nine-tenths of all the maladies of the human frame were treated by the administration of mercury, and that not in such doses as are now given, but often in doses the effect of which was estimated by the number of teeth which dropped out of a man's mouth, and by the number of quarts of saliva which he spat each day. We find that, in regard to medicines of which mercury is the type, a great revolution has come over the feelings of the advanced scientific physicians. If we had looked into the practice of medical men when they or their families were ill, we should have found that they manifested an instinctive repugnance to physic of any sort—(laughter)—but that which was then looked upon as one of those singular prejudices which illustrate the perversity of human nature,

has now come to be part of the basis upon which all scientific men rest their theories of the healing art, and it may almost be said that mercury is discarded from the *materia medica*; certainly some of our best men believe that it does more harm in the end than the good which it seems to do at the time. (Hear.) Well, such substances have no action on the body but a foreign action, and in the body are always foreign and poisonous elements. We might take opium and strychnine again as illustrations of the same class, but I need not follow that further. Therefore, we may divide medicinal substances into those which are alimentary and those which are not alimentary. Let me take up one particular member of the non-alimentary group. I will take chloroform. Now, chloroform is a liquid, looking like water, transparent, but heavier than water by one half, extremely volatile so that it will vaporize in the hand. We recognize in chloroform one of those singular spirits which have the power of narcotizing the human frame. By inhaling into the blood fifteen or twenty drops of the chloroform which I have in this bottle, a person would be gradually made more and more insensible, until all consciousness would be suspended, and the purely vegetative functions of life—the breathing and the circulation—would quiver and totter, and the man would oscillate upon the brink of the grave. There we have a typical illustration of a narcotic, which certainly we must feel should not be administered to a living man unless there be an overwhelming reason shown for its use. But a man may have his legs crushed by a railway train, and both his legs must be amputated; he is exceedingly depressed, the shock of the injury having almost killed him; and we know that we have in this substance an influence which will enable us to amputate both those limbs without the man knowing that we are touching him. So that here we have on the one hand the risk of killing this man by the additional shock, and we have on the other hand the power of keeping that shock away from him by the use of a substance which will not for this one occasion produce any ill effects which can be set against the enormous relief from pain and shock. I take it that a case is fully made out in that particular instance for the use of the narcotic medicine chloroform. Now, opium acts in the same way, but instead of being a volatile spirit, it is, as you know, a substance that naturally exudes from the poppy, as gum does from a cherry tree. Opium will produce narcosis or insensibility to pain for a longer time than chloroform. A man, for instance, may be suffering pain of which the cause cannot be removed, and a dose of opium may give him ease for one night, and thus tide him over a period of useless suffering. Here, again, we make out a case in which a non-alimentary drug is useful to the body medicinally.

We come now to a limitation in the use of substances as medicines, and it involves a principle which it is exceedingly important to bear in mind. We know that there are persons who have acquired the habit of taking laudanum. At first they took it in small quantities, for some particular inconvenience or pain; but, the pain continuing, the laudanum not only lost its

effect, so that the dose had to be increased, but it became a necessity, without which they could not sleep at all, and the practical result is that many such persons go on increasing the dose drop by drop, or gain by grain, until they become incurable laudanum drinkers. Now, we find that medicines of any kind must only be used for a limited time—say two, three, or four weeks, and that then they must be left off for a time or they will not retain their natural influence upon the body. That is a principle which no physician would think of ignoring. None but a stupid patient would think of taking the same prescription all his life. (Laughter.) Yet we do occasionally meet with a person who, having paid a guinea for a prescription, treasures the piece of paper as an heirloom, and resorts to it for relief under every kind of ailment. A physician takes care, when a medicine has not produced the desired effect, to change it after a very few weeks, for he knows it will not cure after that time. But stupidity in the use of an alcoholic prescription is constantly manifested by persons whose judgment we should respect in other things, and they go on taking, every day of their lives, with their dinners and suppers and often between whiles, what their doctor has prescribed for them as a medicine. (Hear, and laughter.) Now, as to alcohol, it is a transparent, watery-looking fluid, something like chloroform. Alcohol is not a natural production; we never find it in the animal, vegetable, or mineral kingdom. It is never obtained otherwise than by the artificial destruction of sugar, which is one of our most valuable articles of food. Alcohol is the principle by which vinous intoxication is always produced. It is the essential ingredient of all fermented saccharine liquors, and of the brandy, gin, rum, and other spirits which are distilled therefrom. The only difference in these liquids is, that the source from which they come gives them various coloring and flavoring matters, but these colors and flavors are as independent of the alcohol as they are of the water which enters into the composition of the liquor, and they merely modify the taste and appearance of the article, and gives a certain pleasure to the palate. They do not make a man intoxicated. But underneath all this we have the alcohol in these various liquors in different proportions, beer having perhaps 2 to 10 per cent., wines having 10 to 25 per cent., and spirits having from 40 to 70 per cent. of pure alcohol. There is no more difference in the alcohol when obtained from any of these substances and purified, than there would be in the water which might also be obtained. (Applause.)

Now, before dealing with the action of alcohol upon the body, I shall have, for the benefit of some young persons present, to introduce another digression. We have, as every one knows, in the body a constant circulation of the blood, and the blood has been called the "vital fluid" or the life. Each body of average size contains perhaps thirty pounds of blood, constantly circulating through the body. That blood carries all the elements of nutrition to the various tissues, and each tissue selects from the blood the particular substance which it requires for its nutrition, and gives up those which it has used

in performing its duty. In the circulation of the blood we have three distinct sets of organs to consider. First, we have the chambers of the heart, which act as a force pump for distributing the blood through all highly complex bodies; for simple bodies have no heart, because the blood soaks through them, as it were, without any specific distribution; but highly complex bodies require a grand central distributive organ, as a large town requires a system of pumps to force the water into the various cisterns in which it is required. We have proceeding from the heart, or force pump, a series of strong elastic tubes, which are called arteries, and which may be likened to a thinnish piece of vulcanized Indian rubber tube. By the heart and arteries the blood is distributed into a countless number of extremely fine channels or vessels, which are called capillaries, because they are as fine as the finest hair. These capillary vessels are formed of membranous walls as thin and structureless as the walls of a delicate soap bubble, and through these thin walls the fluid parts of the blood soak out, and as it were irrigate the real tissues of the body by means of an extravascular circulation, while, at the same time, the moving current in the vessels receives back the fluids which have been done with, and passes on into the veins through which the impure and impoverished blood returns to the heart. We have also three different forces at work in moving the blood through the circulatory organs. The first and most essential of the circulating forces resides in the actual tissues which the blood is designed to renovate and purify, and it springs out of the reactions between these tissues and the fluids of the blood. Through the walls of the capillaries the living tissues continually draw from the blood current new supplies of fluid bearing nutriment and air; and as the hungry tissues appropriate the materials which they need in exchange for those which they have used, the affinities change into repulsions, and the old fluids pass back into the blood current. There is a constant and uniform ratio between the vital activity of the tissues and the velocity of the capillary circulation, while the manifestations of life may, as it were, be measured off on the one hand by the amount of food which is consumed, and on the other by the amount of disintegrated tissue which is removed for excretion. Thus, it will be seen, that the current through the capillaries is a consequence of the changes which go on around them; and, in fact, any influence which lessens the activity of the life of the tissues, correspondingly retards the movement through the capillaries, and produces a blockade, and an accumulation in the arteries behind. Then, for the distribution of the blood the elastic arterial tubes are governed by sympathetic nerves, which have the power of enlarging or lessening particular arteries, so as to divert the blood from any part of the body which is not requiring it, to any other part of the body which is. We all know how, under emotion, the face will flush, or the brain will get full of blood, and the arteries which lead to the brain will throb. We also know that when running rapidly we cannot think intently; that is because though the alteration in the size of the various arteries the brain gets very little blood, while the muscles require a great deal. Lastly, in addition to this,

we have the muscular pumping or forcing power of the heart.

Now, suppose we take alcohol into the body, what course does it take, and what does it do? Life is the same whether a man is ill or well, and the laws which govern sick life are the same as the laws which govern healthy life; and, therefore, unless we clearly understand the physiological action of spirit upon a man when he is well, we cannot expect to understand its action when he is ill. We will first suppose a man takes alcohol in the form of spirit of wine, it would burn and almost choke him, unless his throat is very hard, but there are old dram-drinkers whose throats are so seared that they can swallow almost anything. Supposing, one of these men were to swallow about this quantity (half a pint) of spirit of wine, he would fall down and die suddenly, as if he had taken prussic acid. Supposing a man were to drink a pint of brandy—as sailors sometimes do for a wager—he would drop down and die in a few hours. The alcohol there is a little more diluted, and does not kill quite so rapidly. Supposing we leave those cases in which this immense shock is produced by the strong action of alcohol, and take the case of a man who imbibes a largeish dose of brandy; what do we get then? The brandy which is taken into the stomach is absorbed through the walls of the blood vessels, gets into the current of the blood, and is carried by the blood all through the body to the various tissues. If he takes but a very small quantity, there are one or two filters which nature has placed between the man's stomach and the tissues of his body, which will get rid of the alcohol. One of those filters is the liver, which will excrete a large portion of it; the other is his lungs; and we know that when a man has taken spirit we at once smell his breath. If a man takes a tablespoonful of brandy, and an hour afterwards takes a glass tube and blows through certain chemical solutions, we can demonstrate the presence of the brandy coming out of him. (Hear.) But if a man takes more than these two watchdogs, as it were, can get rid of, the surplus passes into the general current of the circulation; and it begins to make the man what is called "comfortable" and "jolly." He may continue to imbibe alcohol until he lies on his back, snores heavily, cannot be roused, perspires profusely, has a deep red skin, gradually breathes less frequently, and then dies from slow suffocation, just as if he had been poisoned with opium. In that condition he is what is called "dead drunk." If a man does not take sufficient to kill him, the alcohol affects all the faculties, but it generally attacks the weakest organs first, and often demonstrates the truth of the old saying "*In vivo veritas*." Some people when they have taken alcohol, lose the use of their tongue, and some lose the use of their legs first; other people become pugilistic, and others get talkative; perhaps a stupid fellow who has nothing in him that is worth saying, will talk without ceasing. There we see the influence on the nervous system, not of something which benefits a man but of something which evidently is more like a paralyzing agent than anything else, and it appears as if the effects of alcohol always showed themselves first by paralyzing the judgment and discretion, and

leaving the man under the influence of the lower faculties. If we follow the effect of alcohol right through the body, we find that it never has anything but a paralyzing effect. (Hear, hear.) Firstly, the alcohol acts physically upon the tissues of the body. When a man has taken a small quantity of spirit, it is commonly said that he gets "warm" afterwards, and sometimes his skin does get hot and dry. Well, why is that? It is because what is called "osmosis," or the permeation of fluids through the tissues and membranes, is lessened; and where the natural fluids of the blood would soak easily through the man's skin and pass off in perspiration, when those fluids contain alcohol, that transuding or osmotic passage is lessened, and the skin, instead of being moist and perspiring, becomes hot and dry. That is chiefly a *physical* effect; and that effect which we see upon the skin is undoubtedly exercised upon all the tissues of the body; so that the extravascular circulation of the fluid parts of the blood is interfered with in that way. Then, again, the alcohol acts *chemically* upon the tissues which lie between the capillaries of the blood vessels, and it blunts the affinities by which those tissues manifest their life in their action upon the blood. The result is, that, partly from lessened osmotic transudation, and partly from the blunting of the chemical affinities of the tissues, the circulation in the minute capillaries becomes retarded. That process taking place in the tissue of the brain is what causes the lessened sensibility which people have when a little under the influence of alcohol, and which prevents their feeling pain. Ultimately, we get stagnation or obstruction in these minute capillaries; the vessels behind become distended with blood which cannot pass on; the heart stirs itself up to rectify the circulation and force on the blood; thus we get what is called the stimulating action of alcohol—that is, we get a struggling and more forcible action of the heart. But watch the effect a little further on, and what do we see? We get the sympathetic nerves that regulate and govern the arterial system paralyzed, and the arteries dilate and allow the blood to pass into them in larger and more sluggish streams, though it cannot get through the obstructed capillaries. And then we get that universal redness and distention which is permanently seen in the red face of the drunkard, and which you see in the red face of the "temperate" man when he is under the influence of alcohol. Following the narcotic or paralyzing influence a little further back, we find that the heart then begins to succumb partly to the accumulating obstructions which are brought to bear upon its propulsive efforts, partly to the paralyzing influence of the alcohol, and the pulse, instead of being strong and vigorous, becomes weak. And then we find that the man is getting into a state of narcosis: that just as his brain became insensible, so his heart and his breathing muscles gradually get insensible, and that snoring, stentorous style of breathing comes on which is characteristic of opium poisoning, of death by apoplexy, and of death by drunkenness. (Applause.) These are the phenomena produced upon the body by the use of alcohol. It was formerly asserted that the sustentation and comfort felt by people from the use of alcohol proved that in "moderate" doses it acted as food. I cannot go

into that question to-night, it would occupy a whole lecture; but I may tell you in one sentence that it is now generally admitted that alcohol never acts as a food at all—(hear)—that it is never used or consumed in the body at all, and that, therefore, it cannot be placed in that category of alimentary substances which we find in the medicinal group, like cod liver oil, lime, or iron. Alcohol never forms part of the healthy body; it always goes through a man as water would go through a sponge; every particle that he has taken passes out by his lungs, his skin, and is expelled by every

scavenging organ with which the body is furnished. If that be true, alcohol cannot act as a food, because food never goes out as it came in. If a man eats a piece of meat, you know that when he has digested it no other man can eat it; whereas, if a man drinks half-a-pint of brandy, he can not only be made drunk with it, but if you put him into a still you can recover the alcohol, and make other men drunk over again with it, while every one who has a nose can smell the brandy coming out in his breath. (Laughter and applause.)

(To be continued.)

## Juvenile Department.

### THE LITTLE SHOES.

THE writer once lived opposite a beer-shop called the "Fox and Geese," and with pained attention often watched the doings and heard the sayings of the customers. One winter's evening, a shoemaker's boy went into the shop with an assortment of children's shoes, and the landlady began calling for Adelaide to have her new shoes tried on. A pair was fitted, and the pet was lifted up triumphantly in her mother's arms. "Here, do look at her! Look, dad, do!" Just then a tall man, very thinly clad, came out of the tap-room, passed the bar, and saw the child stretching out her feet for her father to see. Now a poor woman had been hovering about at the corner, peeping now and then timidly into the bar-window, and then creeping to the door; she had a child in her arms, and looked ready to drop with cold and weariness. I had seen that woman on many a Saturday night, waiting and watching for her husband to come out. Ah, there he is, rivetted for a moment, looking at the child showing her shoes; with a start he rouses himself and rushes out. "What, Bill, going so soon?" bawls the landlady. Outside was his wife and little one. For a moment the woman looks at him timorously, and half swerves aside, as if she feared—what I will not relate, lest the manhood of my readers might be wounded. Something in Bill's look re-assures her, and she goes close to him, feebly but yet coaxingly. He took the child from her tired arms—the little creature gave a short quick cry of fright, and, as he lifted it, I saw that its little feet were bare; it drew them swiftly under its poor frock, but not before the father saw them. He put them in his bosom, buttoned his jacket over them, and held his child close, and went on his way with a heavy stamp, as if he beat his thoughts down on the ground; his wife, slipshod and tottering, had hard work to keep up with him.

Some months after, there was a meeting at the Temperance Hall, and many working-men gave their testimony to the good effects of Teetotalism; now and then they told little bits of their history about the reasons that led them to give up the public-house. One tall, well-dressed, respectable-looking man listened earnestly, till one, who sat near him, said, "Say a word, William; you've known as much about the mischief as any one here; come, tell us, for I never heard how it was that you changed right about. Come, stand up, and speak." The young man rose, and looked

very confused. All he could say was "The little shoes, they did it." With a thick voice, as if his heart was in his throat, he kept repeating this, and some thoughtless young people began to titter. At length, the choking went from his throat. "Yes, friends," he said, "whatever you may think of it, I've told you the truth—the little shoes did it. I was a brute and a fool; strong drink had made me both, and starved me into the bargain. I suffered; I deserved to suffer; but I didn't suffer alone—no man does who has a wife and child, for the woman gets the worst share. But I am no speaker to enlarge on that; I'll stick to the little shoes. I saw one night, when I was all but done for, the publican's child holding out her feet for her father to look at her fine new shoes. It was a simple thing; but, friends, no flats ever struck me such a blow as those little shoes. 'What business have I to clothe others and let my own go bare?' said I; and outside was my wife and child, that bitter night. I took hold of my little one, and I saw her chilled feet. I put them, cold as ice, to my breast; they pierced me through. Yes, the little feet walked right into my heart. I had a trifle of money left; I bought a loaf and a pair of little shoes; I never tasted any thing but a bit of that bread all the Sunday, and went to work like mad on Monday, and from that time I have spent no more money at the public-house. That's all I've got to say—it was the little shoes that did it."—*Abridged from British Workman.*

### THE DRINK-CURSE.

BY T. H. B.

THE years fleet by, the ages pass,  
In the solemn march of Time;  
But the Drink-curse lingers, and, alas!  
Fills earth with woe and crime.

Noah and Lot, though righteous men,  
By drink were brought to shame;  
Millions as wise and good, since then,  
Have left a drink-slur'd fame.

Nor age, nor sex, nor high, nor low,  
Escape this serpent's fang;  
Mansion and cot it fills with woe—  
A bitter, burning pang.

Prophets and Priests, and mighty Kings  
Have felt its deathly grips;  
The Church now writhes beneath its stings,  
Yet still the poison sips.



The Law, from Right and Truth diverse,  
 Sanctions the deadly wrong;  
 Our purblind statesmen feed and nurse  
 And make the monster strong.  
 See how it crawls, or leaps, or flies,  
 To seize its lawful prey;  
 Who can escape its cunning eyes  
 And fascinating way!  
 The young, the foolish, and the weak—  
 And these are million-fold—  
 Are spell-bound, and our aid bespeak,  
 To save from woes untold.  
 And shall these lost ones call in vain,  
 No helper in their need?  
 Shall heaps on heaps of victims, slain,  
 Call forth no generous deed?  
 Has Pity left the human heart,  
 And Justice fled away?  
 Will no one succour the oppressed,  
 And help this plague to slay?  
 Up! Patriots, up! and all unite  
 To rout the deadly foe!  
 It is a noble Christian fight  
 To conquer crime and woe.  
 Let no one claim a manly place  
 Who acts no manly part;  
 Honor and fame alone can grace  
 The generous, stalwart heart—  
 The heart that knows, and feels, and weeps  
 For others woes and cares;  
 And helps the weak up life's rough steeps,  
 And warns them of its snares.  
 No drunkard can inherit bliss—  
 None but the sober, pure;  
 Not love Divine can give him this,  
 Or make his soul secure.  
 O turn, mad Drinker! fling away  
 The fascinating bowl!  
 Be sober, watchful—work and pray,  
 And Christ shall heal thy soul.  
 And ye who place the tempting glass  
 Before your fellow men,

Cease from the work of death, alas!  
 And close the drunkard's den.  
 Justice, unsheath thy glittering sword,  
 And lay the monster low!  
 Come, Mercy, speak the healing word—  
 The balm for human woe.  
 Ten thousand victims breed around—  
 Ten thousand homes are drear;  
 But soon they'll hear a joyful sound,  
 And leap that sound to hear.  
 Soon shall the People's mighty voice,  
 In matchless chorus grand,  
 Bid mountains, sea, and sky rejoice,  
 To greet a sober land.  
 No more shall man his fellow man  
 Decoy by demon drink;  
 But Love shall plead and Law shall lead  
 Away from ruin's brink.  
 Then God shall smile, and men shall stand  
 Erect, with heavenward eyes;  
 And joy and peace, throughout the land,  
 Shall raise exultant cries.  
 Then shall the Gospel's mighty car  
 Roll on with power Divine;  
 When grace and truth shall leap each bar,  
 And through each dark place shine.  
 O glorious day! we long to see  
 And bask beneath thy rays;  
 Even now we catch thy coming glee,  
 And see Truth's mountains blaze.  
 A sober world, redeemed from sin,  
 And purified by Love!  
 Edenic joys will then begin  
 To lift man's soul above—  
 To crown earth's re-created lord,  
 And place him on his throne;  
 With sceptre wielded in accord  
 With Mercy's Holy One.  
 Then nought shall hurt and nought destroy  
 In all God's holy mount;  
 But Peace and Love and purest Joy  
 Shall well from every fount.

## Literary Notices.

GRAHAM'S TEMPERANCE GUIDE, HAND-BOOK, AND ALMANACK FOR 1869. Edited by Rev. Dawson Burns, M.A. Maidstone: G. H. Graham, 35 Kingsley Road. London: F. Pitman, 20 Paternoster Row. Belfast: Irish Temperance League, 14 Donegall Street. This admirable work reflects very great credit on the talented editor and industrious publisher. It contains an amount of well-digested and carefully arranged information on all phases of the temperance movement that can be obtained no where else at a similar price.

THE IRISH PRESBYTERIAN SABBATH-SCHOOL TEACHER, for Teachers, Adult Scholars, and Parents. A monthly periodical. 24 pp., in neat Cover. Price, One Penny. Belfast: Bible and Colportage Society, 20, Arthur Street; W. E. Mayne, Donegall Square East. This is an admirably conducted serial, containing each month many valuable suggestions and much important information for Sabbath-School Teachers and others engaged in Christian work. We are glad

to observe that the importance of the temperance question in the religious training of the young is not overlooked, and hope the respected Editor, who is himself an abstainer, will yet see his way to furnish the readers of the *Teacher* with a monthly article on the subject.

IRISH TEMPERANCE LEAGUE TRACTS.—By John Pyper. No. 1.—Dr. Murphy on "Wine in the Bible." No. 2.—Can Wine be Preserved in an Unfermented State? No. 3.—Ministers of the Gospel and the Temperance Movement. No. 4.—The Recorder of Belfast on Drunkenness. No. 5.—Education, Knowledge, and Wisdom. These 4-page Tracts may be had separately, at 1s 4d per 100; or stitched together in a 20-page pamphlet, with neat cover and title page—Price, One Penny, or 7s per 100. Belfast: Irish Temperance League, 14, Donegall Street; Bible and Colportage Society, 20, Arthur Street; and the Booksellers.

## The Temperance Movement.

**BELFAST.**—The cause has been sustained in Belfast during the past month with unabated vigor. The Total Abstinence Association held its meetings in Kent Street Hall every Tuesday evening, with usual good results. The Ladies' Union prosecuted their usual work of tract distribution and patronizing district meetings. Mr. Mountain conducted his Band of Hope singing classes as usual about three times each week. 15th December, Mr. Pyper lectured to an attentive audience in Ekenhead School-room, Mr. W. Wilson in the chair. 17th December, Mr. Pyper lectured to the Seamen's Society in the Bethel, Pilot Street. 21st December, Rev. Prof. Houston, D.D., delivered the first of a series of monthly public lectures in Ekenhead Presbyterian Church—subject, "Temperance, its Place and Character in the Word of God." Rev. J. Greenlees, A.M., presided, and there was a large and intelligent audience. The eminent lecturer showed that the Bible frequently condemns and never commends wine in an intoxicating state, and declared his decided conviction that no one could duly investigate the subject without arriving at the conclusion that it was the unfertilized and unfermented "fruit of the vine" which the Saviour used at the institution of the Lord's Supper; and stated that this was the kind of wine now used in his own congregation. On the motion of Mr. Pyper, seconded by Mr. A. Wylie, the thanks of the meeting were given to Dr. Houston for his able and convincing lecture. We are happy to state that there are now nine congregations in Belfast that have cut all connection with the public-house by using unfertilized wine at the Lord's Supper, the Rev. Mr. Toye's congregation, Great George's Street, having adopted it for the first time on the 3rd of January. Dr. C. E. B. Monk, of Holywood, delivered the second of the series of lectures in Ekenhead Church, on 18th January, Rev. J. Greenlees, A.M., presiding. The doctor, in a masterly style, discussed his subject, "Alcohol as Food or Medicine," and exposed many of the erroneous theories on which alcohol has been so frequently and ruinously prescribed by medical men without proper consideration of the subject. On the motion of Mr. Pyper, seconded by Mr. Wilson, a hearty vote of thanks was conveyed to Dr. Monk for his able and edifying lecture. The remaining lectures of the series have been announced to be delivered in the same place as follows:—22nd February—subject, "The Connection between the Temperance Movement and the Kingdom of Christ"—lecturer, Rev. G. H. Shanks. 15th March—"Alcoholic Medication a Source of Disease, Drunkenness, and Death"—lecturer, Mr. John Pyper. 12th April—subject, "The Aim and Prospects of the Temperance Movement"—lecturer, Rev. G. Cron. 10th May—subject, "The Permissive Bill"—lecturer, Rev. J. Greenlees, A.M. Similar series of lectures are this winter being delivered in Newtownards and other places with the best results. We would strongly commend the plan to the secretaries and committees of all societies. Mr. Allworthy, Secretary of the League, will be happy to co-operate with secretaries of societies in procuring suitable lecturers, and arranging upon economical plans for carrying out such a mode of agitation in any part of the country. Numerous other meetings, held in Belfast during the past month, will be noticed in our next.

**CARRMONEY.**—27th December, Mr. Pyper lectured to a good audience in the National School House, Hightown, Carrmoney.

**CAVE HILL.**—28th December, Mr. Pyper lectured to a large cottage meeting at the base of the Cave Hill.

**CLENANESSE.**—29th December, a crowded soiree was held in Lower Clenanesse Presbyterian Church. Mr. H. Brown occupied the chair, and addresses were delivered by Rev. B. Gill, Rev. J. Graah, and Mr. Pyper.

**DOAGH.**—23rd December, Mr. Pyper lectured in the Wesleyan Chapel, Doagh. Rev. Mr. M'Fayden presided, and a vote of thanks was accorded to the lecturer on the motion of Mr. J. Hunter, seconded by Mr. A. Hutchinson.

**DONAGHMORE.**—28th December, Mr. Pyper lectured to a good audience in the New Meeting House, Donaghmore, Mr. H. Brown, in the chair. 1st January, a Congregational Soiree was held in Donaghmore Independent Church. There was a numerous attendance. Rev. J. Grant presided, and addresses were delivered by Rev. Mr. Fletcher, Mr. Pyper, and Mr. H. Brown.

**DUNMURRY.**—21st January, Mr. Allworthy lectured in the school-house, Dunmurry. Rev. T. Scott occupied the chair.

**KILNASLEIGH.**—30th December, Mr. Pyper lectured in

Kilnaslee School House, near Castlecaulfield. Rev. J. Acheson presided. Mr. H. Brown was present and the attendance was good, although the weather was severe.

**LISBURN.**—19th December, Mr. Pyper addressed the inmates of the Rosevale Home, near Lisburn.

**LISNAGLEER.**—31st December, Mr. Pyper lectured in Lisnagleer School House, near Donaghmore. The room was crowded to excess, Mr. H. Brown presided, and Rev. Mr. Dickson took part in the proceedings.

**NEWTOWNSTEWART.**—A lecture was delivered in the Model School, Newtown Stewart, on Tuesday evening last, on the subject of Temperance, by Mr. John Pyper, of Belfast. Shortly after six o'clock, the Rev. F. Little opened the meeting with prayer. He was then called on to take the chair for the occasion. In doing so, he said he felt it to be an honor conferred on him to be called to occupy the chair on such an occasion, as he had always felt a deep interest in the temperance movement, and was most anxious, at all times, to encourage and promote the cause. After some further remarks, and reading an extract from the TEMPERANCE LEAGUE JOURNAL on the subject of "Total Abstinence," he called on Mr. Pyper to address the meeting, which was large and most respectable. The lecturer, in his own instructive and convincing manner, kept a mixed audience, of young and old, in wrapt attention for nearly two hours. The lecture was most instructive. No one could have heard it without coming to the conclusion that it is to the drinking customs, which so largely prevail in our poor country, that most of the misery and wretchedness which surround us on every side may be traced, directly or indirectly. Many present will not soon forget the arguments advanced by the lecturer; and some are determined from henceforth to become total abstainers. A gentleman present made some objections to statements made by the lecturer. He said he denied that what he was saying was true, and he could prove that he was not stating facts. A good many boys being present, there was a little confusion when these remarks were being made. At this point in the meeting, Mr. J. M'Dowell moved that the gentleman should be heard when the lecturer had done; Mr. Brown, of Donaghmore, seconded the motion. The chairman then ruled that he should be heard, and any objection he had to make would be listened to with respect. The lecturer then proceeded with his lecture, and in the course of its delivery he was warmly applauded. The gentleman who interrupted the meeting was then called upon to come forward and state his objections. He did so with some reluctance. Mr. Pyper met them all in a very amusing and effective manner, which was well received by the audience, young and old. Mr. Brown then proposed a vote of thanks to the lecturer, which was ably seconded by the Rev. Mr. Johnson, Badoney. The meeting separated after spending a most agreeable and pleasant evening.—**LONDON WEEKLY SENTINEL** of 2nd January.

**QUEEN'S ISLAND.**—13th November, Mr. Pyper addressed a large meeting in the Saw Pit, Queen's Island, Mr. W. Lyons presiding.

**ROSTREVOR.**—3rd December, Mr. Pyper lectured to a large and respectable audience in the Lecture Room, Rostrevor. Rev. T. Morgan occupied the chair.

Reports of several meetings held over till our next.

### TO READERS AND CORRESPONDENTS.

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All communications on the business of the League should be addressed to E. ALLWORTHY, Secretary, 14 Donegal Street, Belfast.

THE  
IRISH TEMPERANCE LEAGUE JOURNAL.

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[ONE PENNY.]

*The Liquor Traffic.—No. II.*

**T**HE wisdom of prohibiting the liquor traffic has been abundantly demonstrated by the beneficial operation of the Maine Liquor Law in many of the States of America, and by the happy results which have followed the prohibition of the sale of intoxicants in several towns and many parishes of Great Britain and Ireland. It must be quite clear to all right-thinking people that it is desirable in the highest degree to suppress universally, by any and every legitimate means, so fertile a source of crime and woe. The only difficulty which the genuine philanthropist can have is about the best means of accomplishing the desirable result. Many who admit most readily that the traffic ought to be suppressed still cherish the conviction that with us its suppression is impracticable. They say that as we live in a free country the laws must harmonize with the will of the people, and the country is not yet prepared to dispense with the public-house. It must be admitted that there is a fearful amount of truth in this statement. But all that is wanted to prepare the country for the needed reform is enlightenment, and the work of enlightenment through various agencies is progressing most favorably. And while the whole country is yet far from being ready for the great deliverance, many portions of it are ready. Would it not be both benevolent and just to apply the wholesome remedy in every place where it is practicable, and at the earliest possible moment? Can the philanthropy of Britain devise no method by which such unquestionable social benefits may be secured? Thanks to the United Kingdom Alliance, an unobjectionable plan has

been proposed in what is popularly known as the Permissive Bill. That measure is based on a principle which effectually meets the objections commonly urged against the Maine Law. It simply proposes to remove the temptations of public drinking-shops from any parish, township, or given district, where two-thirds or more of the ratepayers desire it. Its provisions could not therefore be enforced except in localities where a large preponderating public opinion should be in its favor. Could any proposal be more reasonable and fair? The Permissive Bill would in no way interfere with the administration of our present licensing laws wherever public-houses are wanted, nor would it frustrate any modifications of the licensing system that from time to time may be deemed expedient. The present law for the regulation of the liquor traffic is based on the avowed principle of granting licences only for public accommodation, or to supply the wants of the public. But are not the ratepayers who reside in any given locality, as a general rule, much better judges of the necessities of their neighborhood in this matter than Recorders and Magistrates can possibly be, who frequently know little or nothing about the actual condition of the localities in which they are asked to grant licences. It is well known that licences are often granted in direct opposition to the wishes of those, whose interests and sentiments ought in justice chiefly to be considered.

The placing of the Permissive Bill on the statute book of the realm would be quite in harmony with modern constitutional legislation. It would be a righteous extension of true liberty. There could

be no greater mistake than to imagine, as some people have done, that this Bill would interfere with the rights of Her Majesty's subjects. There is not, and scarcely ever has been, in this country free trade in intoxicants, so that there is no civil right involved in the question, except the securing to subjects of the just right which is now denied them, namely, that of protecting themselves and their families from the whiskey-shop nuisance. It is a settled principle with us that government must interfere with this peculiar trade in the way of regulation and restriction, and the only question is where that interference should terminate. Liverpool a few years ago made a very near approach to free trade in alcoholics but has had to repent of the hazardous experiment, and, at a fearful cost, has supplied another proof that to be at all tolerable the pernicious traffic must be curbed and hemmed in. Hundreds of restrictive laws have been enacted to regulate and

control it so as to render it harmless, but they have all signally failed of their object. This being the case would it not be both philanthropic and politic to enact an effective remedy for the evil, which the Permissive Bill would certainly be wherever its provisions should be adopted? The measure in its object and its principle cannot be thoroughly understood without securing for it the cordial support of all who, looking above and beyond individual and class interests, seek "the greatest happiness of the greatest possible number of the community," and who desire that the laws of our beloved country should rest on the only permanent foundation—"Glory to God in the highest, and on earth peace, good will towards men." In a future number we shall endeavor to show how our readers can best strengthen the hands of our Parliamentary leaders in procuring for us the great national boon of a Permissive Bill.

### Why I am a Teetotaler.—No. VIII.

(To the Editor of the Irish Temperance League Journal.)

MY DEAR SIR,—If it is right that every man should be able to give a reason for the hope that is in him, so also should every teetotaler be able and willing when required to give just and proper reasons for entire abstinence from intoxicating drinks. I felt this to be a duty immediately when asked by you to write a letter on the subject for your excellent *Journal*, and I now proceed to give some reasons for my total abstinence faith and practice.

I have been an abstainer from infancy, and therefore my experience somewhat differs from that of the respected minister, whose letter on this subject appeared in the *Journal* of last month, who states that he was once an opponent of teetotalism, believing that the moderate use of intoxicating beverages was lawful and beneficial, and that the total prohibition of them was unscriptural and therefore wrong. One of the earliest things I remember is the receiving of a medal with the temperance pledge on it, but of course it was not till later in life that I appreciated the full design of the gift I had received. Since that period I have been a total abstainer and I hope I shall remain one as long as I live. I have thus been brought up in the ranks of the Band of Hope, and never entertained feelings opposed to teetotalism, but at all times in favor of it, which have continued to deepen in intensity in proportion to the growth of my knowledge of the subject in its different phases, as well as my

observation in life of the distressing evils inflicted on society by intemperance. I would only be repeating what has often been brought forward and ably discussed by others in this series of letters, were I to dwell separately and at length upon the numerous and important reasons for total abstinence. I shall therefore merely state how my convictions upon the subject deepened and extended as I acquired information.

As a matter of science, I believe it is placed beyond all contradiction that alcohol has no nutritive properties whatever, and that its use in any form as a beverage is always injurious to the human system. The highest medical authorities have endorsed this opinion upon the clearest evidence, and therefore I feel bound to be a teetotaler. But here we are often asked, "What about the medical use of alcohol?" I know this subject is at the present time undergoing the most earnest investigation by those best qualified to examine it. Already many medical men of high standing, some of them having charge of large hospitals, have discarded its use, although formerly these same men thought it was indispensable. And if these men, having charge of so many patients, find they can dispense with this dangerous drug and substitute others as efficacious for their purpose, surely I have a right in my individual case to prefer the substitutes also. For this reason I believe I am justified in rejecting the use of alcohol even as a medicine.

Then when I look at the question in the light of revelation, the first thought that occurs to me is the great law of self-denial laid down in the New Testament for the regulation of the Christian's conduct. This is the great principle taught by the Apostle Paul in his epistles, and wrought out through the whole of our Saviour's life—*self-denial for the good of others*. I abstained from intoxicating drinks on this ground before I knew that they were unwholesome in their nature, and long thought this the strongest argument for total abstinence. And I think still that all Christian people should feel themselves bound to abstain on this ground alone, even if no other reason could be advanced. Whatever objections those who have not examined the question may have against other views of the subject, against this one they can say nothing.

But my concluding reason for being a teetotaler, and the one which I now feel to be the strongest of all, is that I believe the Word of God condemns the use of intoxicating drinks, and only commends wine in the unfermented, unalcoholic state in which it always comes from His own beneficent hand. This view of the subject I fear is little understood, because little or no study has been given to it, by the great bulk of the church-going people of this country. And what is sadder still it is ridiculed by many others, even by ministers of the Gospel. I was not always an advocate of this view of the temperance question, simply because like so many other abstainers, I did not till lately look into the matter and give it the examination which I now believe I ought to have done long ago. I would earnestly advise all fellow-abstainers, who have not already done so, to examine this matter at once, and I have no doubt they will soon find in this aspect of the question the strongest of all reasons for pushing forward the total abstinence cause, namely, the approval of God's voice speaking directly on the subject in His Holy Word. I am aware that many Christian people scout this idea as fanaticism, and charge the advocates of it with injuring the cause they wish to strengthen. But what are the facts being almost every day revealed to the world? They are these; that the very men, who at one time strenuously and conscientiously opposed what they considered extravagant teaching from those who held the Bible to be a total abstinence book, are now devoting all their energy and talent to build up this same theory, as the best of all means for doing away with the evils of intemperance. The reason of this is very manifest. What they formerly did was done *ignorantly*; now after due investigation and study they have come to sounder

conclusions, and are most anxious to lead others out of the darkness in which they dwelt too long, into the light they have lately begun to enjoy. Having now the strongest conviction in my own mind upon this point, I rejoice to think of so many great and good men giving in their adhesion to this view continually, and to believe that the great temperance question must be encountered and fought out by the Christian church on the Bible platform. When the opponents of total abstinence allege that the wine made by our Saviour at the marriage of Cana was *intoxicating*, that the word, "wine," in Scripture always means an intoxicating liquor, and that therefore teetotalism is unscriptural, then I say it is time for the Temperance Reformer to buckle on his armor and prepare for the battle; for if Satan can so "transform himself into an angel of light," as to make men believe that teetotalers are going in the face of the plain teaching of Scripture, the temperance movement must come to an end. But surely he cannot long prevail in this matter in our day. Surely those who revere the Bible will soon spread the truth upon the subject so as to outwit his malignant ingenuity. Science and revelation, rightly understood and interpreted, can never contradict each other, because God is the author of both. This grand fact has been made abundantly plain with regard to every fresh discovery in Astronomy and Geology. Scientific experiments and discoveries have made it perfectly clear that alcohol, when introduced into the human system acts at once injuriously, and is forthwith expelled from the body as something deleterious and foreign to its nature; and when the Bible is rightly examined its language is found to be uniformly in harmony with this scientific fact. "God is love," and He manifests His loving nature in all that He says and does. Neither in His Works nor His Word does He sanction man's use of an unwholesome, soul-destroying article, such as intoxicating liquor undoubtedly is. I cannot better conclude than by quoting the language of the Rev. Dr. Morgan on this point, when he says, "I have long entertained the conviction that a holy and righteous God cannot have sanctioned in His Word the use of an agent whose tendency is to ruin His creatures."

Wishing you abundant success in the great work in which you are so earnestly and efficiently engaged,

I am, dear Sir,

Yours very truly,

Donaghmore.

HENRY BROWN.

## WEAR AND TEAR.

BY MIRIAM DRAKE.

## CHAPTER III.

*Stephen Reviews a New Book.*

I HAVE left four people standing out in the garden all this time, but, as fresh air is much less dangerous than is sometimes thought, it is to be hoped they have got no harm. They were still there when the crunching of wheels on the newly-gravelled avenue, made Mrs. Montgomery stand on tip-toe to see who was coming. "I declare it is the Beresfords," she exclaimed in a tone of vexation. "Such nonsense, in the country, to be coming at this hour of the afternoon to pay a morning visit." "Papa will be wanting his tea, too," said Madge, who shared slightly in her mother's pardonable jealousy of the Curate, and was moreover afraid that the visitors should frighten Stephen away. But when she saw Mr. Hope look not quite approvingly from under his gloomy brows, she flushed up, and added, "But I am glad they have come, and must run in or Bridget will say we are all out. Mamma, Stephen is going to stay for tea, and she looked halfbeseechingly at her mother, and whole softly at Mr. Parker, before she preceded them into the house. She found the Curate and his sister in the parlor, and felt very shabby in her plain print dress beside the elegant Miss Beresford, in her blue silk, and ostrich plume. Lilian Bird Beresford, or Lilybird, as her brother called her, was a beauty and a belle; her nose was of the Grecian type, her mouth was a perfect Cupid's bow, and there was an innocent, fearless look in her purple eyes (strictly speaking they were dark hazel, but they seemed purple to a superficial observer) that had bewitched more than one, though she had not long reached woman's estate. She was dressed fashionably, yet, strange to say, with exquisite good taste, and the arrangement of her rich dark hair under the turban hat, seemed to Marjory's unsophisticated eyes, perfection. Mr. Montgomery had been roused from the perusal of the *Monthly Review* by their entrance, and as his admiration for that paper even exceeded what he felt for Miss Beresford, he could not keep his thoughts from wandering, while he talked to her. Seeing him look so *distracted*, she exerted herself, with the harmless coquetry natural to her, to outlive whatever his mind was occupied with, while her brother devoted himself specially to Marjory, and to Mrs. Montgomery when she came in after changing her cap. Mr. Hope and Stephen were thus in a measure thrown upon each other for con-

versation, but neither seemed to feel his responsibility in this respect. Mr. Hope sat in a corner grave and quiet, as was his wont, while Stephen sat biting his nails, as he looked alternately from Marjory to Miss Beresford, and drew conclusions as unfavorable to the former as Madge had herself done, as soon as she felt the over-shadowing brightness of Lilybird's presence. Marjory was far from being regularly handsome, but there was a beauty in her candid brow and clear blue eyes, to which when in his best moods, no one was more alive than Stephen. But he was not in his best mood to-day, and, since he came into the house, had got into one of his very worst; and therefore he took a savage pleasure in tearing to pieces (mentally of course) Madge's sensitive little nose, and large soft mouth, and in contrasting her unfavorably as possible with the beautiful girl who sat perched over against her, like a very bird of paradise. And how cunning she could be in spite of that honest expression, he thought, *lashing himself to anger*, after the manner of unreasonable men. What right had she to play fast and loose with him this way? What right had she to refuse him a lover's privileges, and put him off with the cold profession of friendship, if she really cared for him? This new notion of not trusting him because he sometimes liked a glass of punch, was all a pretence. True love gloried in trusting in spite of infirmities, and if she loved him she would trust him even if he were really too fond of a glass, no matter what that black raven in the corner might say. But he was not too fond of it; he could stop drinking, once and for all, to-morrow if he chose to do it at her bidding—which he did not choose, for if he gave her up the reins before marriage she would expect to keep them after it. Not that he had any serious intention of marrying immediately, even were she willing for it: liberty was too dear to be given up; it must be a bore never to be able to move out of the house without a woman calling you to account as to how you have spent your time; and if he were to be tied to a girl for life, he would like it to be to a handsomer one than Madge, who looked so plain and dowdy beside Miss Beresford. And as he thought these things he bit his nails in a way for which he would have lost his head in the court of that prince of savage reformers, poor, kind, cruel, magnanimous murdered Theodore. Lilybird's eyes wandering from Mr. Montgomery's face encountered Stephen's; she knew he was admiring her, and, feel-

neither discomposed nor displeased by the knowledge, she did not look down or blush, but gave him a frank pleasant smile, and went on with what she was saying. Do not think her vain because she knew she was pleasant to the eye, and was thankful for it. She had no grim notion that girls should go in sackcloth and ashes, because a kind God had endowed them with His choice gift of beauty; it might be a snare, and a temptation, but so might rank, or wealth, or mental gifts; any blessing might, she knew, be turned into a curse, but none were on that account to be despised. Perhaps plainer people are really in more danger than acknowledged beauties; Lilybird, at least, had grown so accustomed to the admiration she excited, that looks which would have thrilled to the marrow one less accustomed to it, only caused an agreeable sensation of gratitude and satisfaction to pervade her.

"I am sorry we cannot offer you a glass of wine, Miss Beresford," said Mrs. Montgomery, at the end of twenty minutes, "but we do not use any now." "Are you teetotalers?" Lilybird asked, and the word had a droll sound, coming from her round, red lips, while her purple eyes expanded a little in polite astonishment. "Some of us are in practice, though not in theory; we prefer that to abstaining in theory and not in practice, like some I know. I don't deserve much credit though," she went on, with good-humored spitefulness, "for Mr. Hope lectured so hard every time he saw it on the table, that for the sake of peace I had to stop producing any." This was a small exaggeration, for Mr. Hope never lectured any one in the house for using spirituous liquors; but Mrs. Montgomery, feeling his abstinence as an unspoken reproof, would attack him about it till he had to argue in defence of his principles, and the discussion between them waxed so warm that Mr. Montgomery, who had returned to his former peace and quietness, would take refuge in the study, and Mrs. Montgomery, forgetting that it was she had drawn him out, would be irritated not a little at what she called Mr. Hope's "forcing of his opinions on other people." Nevertheless wine had somehow disappeared from the Manse table, even on gala days, though Mr. Montgomery still regularly took his glass of punch. "Do you think it

wrong to drink wine?" asked the clear, flute-like voice, and the dark eyes opened yet wider as they looked at Maurice Hope for an answer. It was an awkward question; for if he said he did not, he would belie his principles; and if he said, without explanation, that he did, she in her ignorance of that side of the question, would be disgusted at what she would consider narrow-minded bigotry; so he answered "I think it wrong to do anything to encourage drinking." "Oh you are a follower of Father Matthew," she said in an enlightened tone. "I would have been if I had been here in his day." "Didn't he and that horrid Dan O'Connell try to raise a rebellion or something?" she asked with a tiny shudder, that was just the least in the world affected. "That is an old libel on the good priest, that I thought had died out, even in England, Miss Beresford." "I dare say I am wrong. John says I generally am; but I thought that teetotalism was a disloyal organization like Orangeism or Ribbonism, and I always felt so loyal when I was drinking wine, thinking I was keeping up the Constitution." "Birdie, you goose, you forget that many of our own clergy here are Orangemen," said John, laughing. "Are they?" she asked, with a mischievous twinkle, that made it doubtful whether her ignorance was not pretended. "And you won't find many Orangemen abstainers," said Mrs. Montgomery, "How is that?" "I can't say; the two systems are not opposed to each other in theory, but practically they do not work well together; and whenever I hear of a young man joining a lodge, I always expect that the next thing I will hear is that he has been seen the worse of drink." "You have not a fair sample here," said the Curate, "things are different in other places." "I dare say; but people can only speak of what they know, and men will not sit up all night in public houses, without keeping up the Constitution, like Miss Beresford, by drinking." "My dear Mrs. Montgomery, do not quote me in connection with such horrid practices; I cannot understand things in Ireland, they are so jumbled." "Some of them are not jumbled enough," returned Mr. Hope, and then the conversation branched off into politics.

(To be continued.)

## Dr. Murphy on "Wine in the Bible."—No. 13.

By REV. G. H. SHANKS.

THAT *yayin* does not necessarily denote a wine that is intoxicating or has alcohol, "the spirit," in it, is virtually admitted by Dr. Murphy himself in the very beginning of his

tract, where he actually says the word *yayin* "is used to denote ALL STAGES of the juice of the grape." This is quite enough. "All stages of the juice of the grape!" Is there a single man in

his senses who will say that "*the juice of the grape*" in all its stages is intoxicating? Not one. "It is indeed generally admitted that the simple juice of the grape has *no inebriating quality*," wrote Mr. Morewood in 1828; and when Dr. Murphy asserts, and correctly asserts, that *yayin* is used to denote "*all stages of the juice of the grape*," we have his own authority for asserting that there is an unintoxicating *yayin* as well as an intoxicating one. Yet, strange to say, because he finds *yayin* to denote an intoxicating drink in "*seventeen places of Scripture*," he jumps to the conclusion that it denotes an intoxicating liquor in 141 places of Scripture! He says, "the notice of its intoxicating quality in seventeen places proves it to be fermented."—Yes, it proves it to be intoxicating in *those seventeen places* (wine might be intoxicating and yet unfermented).—but what about those places where there is *no notice* of its intoxicating quality? In what "*stage of the juice of the grape*" is it in them? But why the trouble of collating the "*seventeen*?" Why not take the short cut of the Rev. W. H. Medhurst, who preached the first learned sermon against total abstinence, on June 30, 1838, and said—"As Noah and others got drunk with *yayin*, *yayin* must in every text mean a fermented liquor!" Will Dr. Murphy endorse Mr. Medhurst's logic or his canon of interpretation? I believe he will repudiate it. Yet in fact he unconsciously adopts it in substance. What advance have anti-teetotal ministers made for the last thirty years?

When Dr. Murphy admits that *yayin* is used to denote "*all stages of the juice of the grape*," and therefore of consequence, that there is clearly an unintoxicating *yayin*, I ask him how does he know but that it is the unintoxicating *yayin* *alone* which is approved in Scripture—which is "used by the upright in twenty places, described as a drink offering in eight places, and described as a good or blessing in eleven places?" How does he know but that it is the intoxicating alone which "figures as a curse in four places," (why four? there are far more), and which is "condemned in twenty-three places" (far more), not for its quantity but its quality—not for its being taken to excess but for its being taken at all? He does not tell us how he knows this. He gives no proof. He attempts none. He just supposes it without any reason, and *against* reason. He defines *yayin* so as to include the use of the grape in that stage in which it is universally admitted to be unintoxicating, and then, because he finds it to be intoxicating in "*seventeen places of Scripture*," he supposes it to

be also intoxicating in all other places where it is mentioned! He finds "its use by the upright stated or implied in twenty places," and he supposes that in those places it is the "*juice of the grape*" in that stage in which it has become intoxicating! His definition expressly declares that the word denotes "*the juice of the grape in all its stages*," and yet he argues on the assumption that it denotes the juice of the grape in *no* stage except *one*, and that his own pet, the inebriating! Such is a specimen of the logic of all anti-teetotalers, and especially of all who cry out against "*extreme views*." Whose views are extreme, and whose logic is extreme, let the reader judge. Over, and over, and over again, it is asserted in the tract that the "*excess*" alone of intoxicating drink is forbidden in the Bible, but never is any proof offered. It is not the excess but the thing itself which seems to be forbidden in such a text as "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." What word is there here about excess? It is the using of it at all which is condemned. Again, "*Look not on the wine when it is red*." Not a word about excess, but the thing itself is wrong. It might as well be said it is only the excess of fornication that is forbidden when the same words are used, with reference to that sin in its initial stage, "*Look not on a woman to lust after her*." Could the thing itself be condemned in more explicit or stronger terms? Anti-teetotalers, or those teetotalers who "abhor extreme views," may say that excess is impliedly condemned in such texts; but it may just as well be said, that excess is *not* impliedly condemned in such texts, but the thing itself, no matter how little of it is taken. What proof is there of its being implied? Or what proof is there of its being implied in a single one of all the texts, (nearly a hundred in number—and not twenty-three only) where *yayin* is condemned? It is said that "*tarrying long at the wine*" implies the lawfulness of drinking it if only the drinkers would not "*tarry long at it*," as toast drinkers do. But I may just as well say that it implies a condemnation of that sort of wine which seduces them to tarry long at it, and which possesses the property of "*at last biting like a serpent and stinging like an adder*." Let people tarry long if they like at tea or coffee; and at the last there will be no "*serpent bite nor adder sting*."

*Yayin* is obviously a generic word including several species under it; and just as the word water is generic, meaning several kinds of water, —salt water, fresh water, &c.,—or as the word



spirit is generic, meaning several kinds of spirits as the Divine Being, spirit of man, wind, breath, (Webster gives twenty-one meanings of the word); so the word *yayin* is generic, meaning several kinds of *yayin*, fermented or drugged, and therefore intoxicating, and unfermented, and unintoxicating. Professor Eadie (who, I believe, is no teetotaler, unless lately,) says that "*yayin* sometimes signifies the growing fruit of the vineyard," Duet. xxviii 39; Jer. xl. 10, 12—the "*hanging vine*" (*vinum pendens*) of the Latins. Sometimes it denotes vine-fruit just like *tirosh*, as in Is. xvi. 10, where it means the grapes in course of being trodden in the wine-press—the word "out" is not in the original—"the treadingers shall tread no *yayin*" in their presses. Dr. Murphy here asks, "Is *yayin* grapes?" I answer, most certainly, in this verse. What else can be "trodden" in the wine-press? Sometimes it denotes the juice of the grape newly pressed out, as in Micah, vi. 15—"Thou shalt tread *tirosh*, but shalt not drink *yayin*,"—the *yayin* being the juice obtained by treading *tirosh*, and as in Gen. xlix. 11, where it is expressly explained to be "the blood of grapes," of course unintoxicating. See also Duet. xxxii. 14. Sometimes it means a thick strong syrup which needed water mingled with it before drinking, Prov. ix. 2; while if unmixed with water it was probably used with milk, Is. lv. 1; Song v. 1. And sometimes it denotes a fermented, or drugged, and, therefore intoxicating wine, (as in Pro. xx. 1, "Wine is a mocker,") which made Noah and Lot drunk, and which, strange to say, is the only kind of wine Dr. Murphy will allow it to denote throughout the Bible, contrary to so many plain texts of Scripture, and directly contrary to HIS OWN DEFINITION. This wine which is the "mocker," and which we are forbidden "to look at," is yet the wine which he says is used by "the upright," and which "is described as a good or blessing," though *God says of it*, "at the last it biteth like a serpent and stingeth like an adder!" The notice of its *unintoxicating* quality in such texts as, Gen. xlix. 11, Is. xvi. 10, Micah vi. 15, Duet. xxviii. 39, clearly warrants the inference as most reasonable, that it is wine of *such* quality, and *that alone*, which "is described as a good or blessing in eleven places," which "is described as a drink-offering in eight places," and "whose use by the upright is stated or implied in twenty places"; and that on the other hand, it is wine of another quality, the intoxicating, which "figures as a curse on four occasions," (and far more)—which "is condemned in twenty three places," (and far more) &c. Many have said to me that when they

find wine in some places of Scripture, commended as a blessing, and in others condemned as a curse, they are constrained, "although they know neither Greek nor Hebrew," to conclude, that the one sort of wine is different from the other,—that, the one is intoxicating and bad, the other unintoxicating and good—the conclusion of common sense. It is purely a gratuitous assertion that "abuse, or excess, or unseasonableness in the use of it, is alone condemned in twenty-three places." There is not a word about abuse, or excess, or unseasonableness as being that alone which is condemned. Excess is just *supposed* to be implied, and it may just as well be supposed, *not* to be implied. To use it at all (that is in an intoxicating state) is the abuse, or excess, or unseasonableness for anything that is said to be contrary. I may just reverse the statement, that "this shows that the disapproval arises not from its exciting power, but from its being partaken of to excess," and say, with much more truth, "this shows that the disapproval *does* arise from its exciting power and *not* from its being taken to excess," the use of such a thing at all as a beverage being *an* abuse. The following sentence I may adopt, in which I omit the "*not*" where the author uses it, and use it where the author omits it: "It will be obvious to the dispassionate mind that the fruit of the vine is approved in some passages and condemned in others, *because* there are two kinds of wine, good and bad, or unintoxicating and intoxicating, but *not* because it is used sometimes with moderation and at other times to excess!" This simple alteration undoubtedly makes a better agreement between premises and conclusion, as any one will see who takes the trouble of comparing them.

The word *shechar*, usually translated "strong drink," occurs twenty-three times in the Bible. According to Dr. Murphy's definition it *must* denote a drink *sometimes* unintoxicating; for he says, it "denotes the thick luscious syrup obtained from the date, called sometimes date honey," and that it denotes "the juice of the palm tree itself procured by making an incision in the top of the tree from which it flows during the night—a sweet liquor which is very pleasant to the taste—the fresh palm wine." The author also positively says, that "when it has gone through a process of fermentation it becomes the intoxicating, *shechar*;" and of course *before* it goes through such a process it is the unintoxicating *shechar*; and yet, because *shechar* is found in Scripture *sometimes* intoxicating, he infers that in the very few places of Scripture where its use is allowed (never as a beverage) it is the intoxicating *shechar* which is allowed. I may just as well infer that it is the

unintoxicating *shechar* which is allowed. Show me a text in which intoxicating *shechar* or intoxicating wine of any kind is mentioned in connection with Divine approval of its use, and then I will admit that Scripture approves of intoxicating wine, though not such intoxicating wine as is commonly used in this country. As *gayin* is wine of all kinds, intoxicating and unintoxicating, obtained from the vine—"the juice of the grape in all its stages"—so *shechar* is wine of all kinds, intoxicating and unintoxicating, obtained from dates or the palm tree, or other productions than the vine. Mr. Palgrave says "having bought for three farthings a handkerchief full of delicious dates, we hung it up from the roof-beam to preserve the luscious fruits from the ants, and it continued to drop molten sweetness into a sugary pool (from the word *shechar* comes our word sugar, saccharine,) on the floor for three days together!" Therefore when *shechar* is prescribed to "him that is ready to perish" (Prov. xxxi. 6), or allowed in religious festivals (Duet. xiv. 26), or used as a drink offering (Numbers xxviii. 7), it is not what we call strong drink, nor anything like it, but for anything said to the contrary, it is the "fresh juice," unintoxicating, which according to Dr. Murphy's definition, only "becomes the intoxicating *shechar*, when it has gone through a process of fermentation" or drugging, and which of course is unintoxicating, before it has gone through such a process. The views taken of these words are corroborated by Professor Douglas, D.D., in the IMPERIAL BIBLE DICTIONARY lately published, edited by Principal Fairbairn, of the Free Church College, Glasgow. Similar views were also adopted by Kitto, being incorporated in Kitto's CYCLOPEDIA OF BIBLICAL LITERATURE, first edition, the only one which can be called Kitto's. Professor Eadie, also, not over partial to teetotalism, generally adopts similar views, especially so far as regards *tirosch* and *yitzhar*, and the generic sense of *gayin* and *shechar*; and they are entirely adopted in Bastow's Bible Dictionary.

The word *asis*, translated "juice," "sweet wine," and "new wine," occurs only five times and denotes, according to Dr. Murphy's correct definition, "the juice of fruits in general"; and therefore, it is admitted by him, that there is an unintoxicating *asis*. "The word radically denotes," he says, "that which is trodden out, and, therefore, the juice which flows out from treading the fruit—being applied to the liquor expressed from the fruit of the pomegranate as well as the vine (Song viii. 2)." "The mountains shall drop down new wine," (*asis*), is not quite a mere figure (Joel iii. 18.) Pallas says, in 1798, of the grapes in Hun-

garian vintage, "In August they ripen, burst, and begin to evacuate their juice. The Shirnol contains a rich juice and bursts when ripe." To be "drunken with their own blood, as with *asis*" (sweet wine), Is. xlix. 26, does not imply that the sweet wine (*asis*) there mentioned is intoxicating any more than it implies that blood is intoxicating if it were swallowed, which is not the case, says Professor Douglas; but it simply refers to the terrible slaughter and blood-shedding which would be brought upon the oppressors for their sins. Nor does the word, which is translated "drunken," necessarily or primarily mean intoxicated, or imply an intoxicating article; being correctly defined by Dr. Murphy himself as primarily meaning "to be cloyed or satisfied with drinking;" and the same word is translated "drink abundantly" in Song i. 1, where certainly no intoxication is implied—and "filled with drink" in Haggai i. 6. This text, therefore, (Is. xlix. 26,) makes no reference whatever to intoxication or intoxicating articles; and if it did, it would not prove the Divine approval of their use, the only point of importance. It is just parallel to such texts as Jer. xli. 10. "The sword shall devour, and it shall be satiate and made drunk with their blood." Here the word "made drunk" is the same word which in Is. xxxiv. 5 is rendered, "bathed," and in Ps. lxxv. 10, "waterest abundantly," and in Jer. xxxi. 14, "satiated." Professor Douglas affirms that the expression, "they shall be drunken with their own blood as with sweet wine," is no proof that *asis* is intoxicating; "for neither is blood intoxicating," says he, "but," he adds, "all the meaning which the verb contains is, to drink till one is satiated or cloyed." While Dr. Murphy's definition, therefore, clearly implies that there is an unintoxicating *asis*—indeed expressly says that "*asis* is the juice trodden out,"—he nevertheless, most strangely draws the conclusion, "Hence we learn that that which intoxicates when taken to excess is called a good when used with moderation!" Whence do we learn this, Doctor? There is not a word about either "excess" or "moderation," in those texts from which you say we learn it. I most positively deny that we learn any such thing from them. I deny that it is the fair conclusion of your own premises, even granting that in Is. xlix. 26, *asis* the "sweet wine," is intoxicating wine, (for which there is not one particle of evidence). To make a fair conclusion it is necessary to change the definition of *asis* from "the juice which flows out from treading the fruit," to "the juice which is rendered intoxicating by drugs or fermentation after it has flowed out from treading the fruit." While this definition might

warrant the conclusion, it would not be warranted by fact, and therefore the Professor does not give it. In the places where it is commended, it may be the simple "juice which flows out from treading the fruit," and *that alone*, which is commended. In the verses where it is "called a good," (or implied to be such,) there is not a word about its being intoxicating; and in the verses where it is supposed, without clear proof, to be intoxicating, there is not a word about its being "called a good."

The true conclusion from Dr. Murphy's own premises is, "Hence we do not learn that that which intoxicates when taken to excess is called a good when used with moderation." If he would just sometimes *put in* a *not* where he leaves it out, and *leave it out* where he puts it in, he would make a closer connection between premises and conclusions. This is the term the Professor begins with, and this is a fair specimen of the logic which he applies to them all.

## Alcohol as a Medicine.—No. 2.

By J. EDMUNDS, M.D.

(Extract from a Lecture delivered to a crowded audience in the Manchester Town Hall, under the auspices of the Manchester Diocesan Temperance Reformation Society.)\*

**T**HERE is another action that alcohol has upon the body. The blood carries certain earthy matters in it in a soluble state, these earthy matters being necessary for the nutrition of the bones and other parts of the body. You all know that when wine is fermented and turned from a natural sweet wine into an artificial alcoholic wine, you get what is called a "crust" formed in the inside of the bottle. What does that crust consist of, and why is it formed? That "crust" consists of saline or earthy matters, which were soluble in the saccharine grape juice, but which are insoluble in the alcoholic fluid. Now, we find in drunkards that the blood vessels get into the same state as the wine bottles from the deposit in their texture of earthy matter, which has no business to be deposited, and forms, as it were, a "beeswing" or "crust" in the blood vessels of the drunkard, in his eye, and in all the tissues of his body. The result is that the tissues get weak and brittle, and in performing their duties they break down; thus the blood vessels burst under a little unusual strain, and we get apoplexy and sudden death, and paralysis and slow miseries of all sorts. (Hear, hear.) Alcohol also promotes a deposit of fat as well as a deposit of earthy matter, and we get in drunkards fatty degeneration of the heart and other muscles, as well as changes in the blood vessels and in the transparent part of the eye. From the same cause comes the coarse skin, the pimpled face, and red nose which toppers get; so the voice of the dram-drinker gets husky, and his throat gets seared; his stomach gets damaged, and, as digestive power is impaired, he loses his relish for food; and what every one sees in the diseased and tuberculated skin of the toper's nose, the physician finds after death in the liver and kidneys, in the membranes of the brain, and in premature decay of all the tissues of the body. (Hear.)

Writers upon *materia medica* say some very singular things, and they have had to invent several hypotheses, which would never have been required in therapeutics had it not been for the remarkable effects of narcotics upon the human body. They all admit that alcohol is a narcotic, and that alcohol in large doses kills as every other narcotic poison does; but they say that though

when a man is fully narcotized, when he is "dead drunk," you have a paralysis of the brain and limbs, heart and respiration, all the actions by which life is manifested, yet that in small doses you get out of the same substance a result which is the precise contrary of that which you get out of it in large doses. And they propound this doctrine: that alcohol, in small doses, is a stimulant, while in large doses it is a narcotic. That is the position which alcohol now holds in the *materia medica* of those physicians who, having been driven from the theory that it is a nutrient, use it as a stimulant. Now, what does a stimulant mean? According to the dictionary it means a goad, a spur; and a goad or spur, as we know, will get force out of a man or a horse, but nobody ever heard of a goad or a spur putting force into them. (Laughter.) But supposing that it did act as a spur acts on a jaded horse, helping him on a little more cheerily, as we think, on a journey which is rather too long for him; supposing that a man was likely to die in a crisis of typhus fever or some exhausting disease, and supposing that we were able by the use of alcohol to elicit latent strength, and, as it were, carry him round the corner, that is through the crisis, when he might recover himself and go on safely, why, if that were so, the influence of alcohol would be invaluable in exhausting diseases, for it would often enable us to save life. But alcohol is never a stimulant at all, when we come to examine it. Alcohol never acts as anything but a paralyser. (Hear.) What are the reasons from which it has been argued that alcohol in small doses is a stimulant instead of being a narcotic, as it is in full doses? These: that while in the one the brain is paralyzed, in the other the man will talk faster; that while in the one the man's heart is paralyzed, and his vessels distended, in the other the man's heart acts more vigorously and his pulse beats more strongly. And it is inferred that, because his heart beats more strongly, and the blood vessels seem to be more active, the circulation must go on more actively, and that in cases of fainting, and in cases of accident, the circulation will often be kept up where otherwise it would fail. Let me ask if there is not a more probable explanation of the force with which the heart acts under the influence of

\* This should have appeared at the beginning of the extract in last number, but by a printer's omission it was overlooked.

a small dose of alcohol than that of supposing that the influence is in one case that of a narcotic, and in the other that of a stimulant. We have an analogy in the act of breathing. When we see a man breathing quietly, we know that he is comfortable; but when we see a man with asthma, we know that the air cannot get into his chest, nor its circulation go on aright in his lungs. What do we see? We see him breathing with most wonderful "vigor," let us call it. Is that any better for the man? is that any indication that he has got more air? No physiologist would for a moment suggest that it is. He would say that that terrible breathing which we see where an asthmatic patient leans out of the window, and strains all his breathing muscles to gasp for air, was an indication he could not get air into him; instead of an indication that he got more air. Yet that is a precisely analogous illustration, and the parallel will hold if we analyze it by every scientific and physiological test. For instance, if the aëration of the blood be obstructed in the capillaries of the lungs, the breathing becomes more frequent and more vigorous; but this accelerated action is always called "difficult breathing," and is evidence that the true respiratory changes are obstructed instead of being promoted. If the obstruction continue, this difficult or accelerated breathing rapidly exhausts the patient; the effort cannot be maintained very long, and death necessarily follows. Again, if in a healthy animal we leave the heart and lungs intact and the blood vessels unobstructed, and simply close the wind-pipe with a ligature, violent efforts are made to inspire; but as no fresh air reaches the lung cells, the necessary exchanges between the blood and air cannot be made, the blood ceases to pass on through the otherwise unobstructed capillaries, the arteries behind get gorged, the heart makes a few violent struggles to force on the blood, but the circulation rapidly becomes arrested all through the body, and death ensues. Here, in the phenomena of asphyxia, we see that the mere non-completion of the proper exchanges between the blood and the air absolutely arrests the blood current, while all the circulatory organs remain perfect, and the heart strains every fibre to urge on the life stream. If, instead of at once suffocating the animal, we allow it to breathe air containing its full proportion of oxygen, but containing also ten per cent. of carbonic acid gas, we get, first, a retardation or narcosis of the respiratory actions in the lungs, like that which alcohol when mixed with healthy blood produces in the tissues of the body. Breathing becomes quickened as in a person suffering from any other impediment to respiration, and *the heart acts violently and rapidly*; but as the carbonic acid gas is carried by the blood all over the body, narcosis overtakes the brain and voluntary muscles, then the involuntary breathing muscles, and, lastly, the heart itself. Under these circumstances death is caused by a gradual asphyxia, so precisely like death caused by extreme drunkenness, that nothing but the actual presence of alcohol in the body would enable the physician to tell the one from the other. But, until the narcosis has extended equally to every part of the body, we get effects like those primary effects of alcohol which are called "stimulating"—i.e., we get violent and rapid pulsation of the heart, &c. Yet carbonic

acid gas is the most perfect type of a narcotic poison, and it kills the diet of the fire-worshippers as remorselessly as it poisons every animal tissue. Curiously enough, also, carbonic acid gas is the other substance into which grape sugar is decomposed by the vinous fermentation; and it is therefore the twin brother of alcohol, that substance of which Shakespeare says "O thou invisible spirit of wine, if we have no other name for thee, let us call thee Devil." Now, in the body the tissues hold the same relation to the blood current in the capillaries as that which the air occupies in the lungs. The alcohol deadens the vitality of the tissues, and lessens their chemical exchanges with the blood; consequently, the current in their capillaries is obstructed by the alcohol, just as the current in the lung capillaries is obstructed by cutting off the supply of air, or by inbreathing the diluted carbonic acid gas. And precisely as in the one case we get accelerated or difficult chest action, so in the other we get accelerated and laborious heart action. Both are alike counteractive and exhaustive efforts. Therefore the increased throbbing of the arteries, and the increased action of the heart, which is caused by alcohol, does not involve increased circulation, but is the result of an instinctive effort to overcome that unusual obstruction in the capillaries which is produced by the paralyzing action of alcohol upon the tissues which surround them. (Applause.) I can see nothing in alcohol's action upon the human body, in any case, or at any time, but that of a paralyzer; and I see in that view of its action the key by which we can explain all the contradictory phenomena, and all the contradictory benefits which have been ascribed to the influence of alcohol. Look at its effects in the case of the drunken man. You see him insensible, with his nervous and muscular systems more or less paralyzed; he can lie in the gutter and be pumped over without knowing it; but you do not infer that the man is more comfortable and better off because he is unconscious of that rough treatment and degrading position. But we see in the paralysis of sensation there present the reason why a man credits spirit in small doses with the power of enabling him to endure cold and heat, hunger and fatigue, pain and trouble. It cannot produce all these contradictory effects by any direct action. (Hear.) It must be a delusion in some shape or way, whether we lie like the drunken man in the gutter with perfect comfort, or think, when we expose ourselves to cold under the influence of spirit, that we do not suffer the natural consequences; when we expose our body to heat under the influence of spirit, that we do not suffer the injury that is coming upon us; and when we expose ourselves to undue fatigue, that we can escape the exhaustion and damage which is assigned by nature to the act. (Applause.)

It is most important to note that the contradictory statements which have been made with regard to the use of alcohol, have one and all been contradicted irrefragably by matters of fact. The history of our Arctic explorers tells us that in those frozen climes alcohol is a poison, and that while it makes a man "comfortable," he comes home frost-bitten. (Hear.) In India, also, spirit is a poison, and the liver disease and the deaths, which hitherto have been attributed to the cli-

mate, must be ascribed to the brandy. Life assurance tables show that teetotalers live longer than even the moderate and respectable drinkers. (Hear.) And so all round the facts come out to prove that the sensations of comfort which are experienced from the "moderate" use of alcohol are but degrees of that comfort with which the man lies in the gutter when drunk. (Hear.) If we look to the influence of alcohol in various cases of sickness, the same simple key will unravel all the mysteries. We see a woman suffering in the last stage of bronchitis, and she says, "Doctor, I have not had any rest for nights and nights; my cough torments me; I am spitting all night; cannot you give me something to ease me?" The physician will say, "I could give you something to ease you. But why is that cough so troublesome? You have an accumulation of phlegm continually welling up within your lungs, and if you do not spit it up every few moments you will be choked. If I give you opium, or a glass of spirits and water, and make you comfortable, you will lie down and sleep for an hour or two, but you will wake up with your chest full of phlegm, and after a few struggles for breath you will be suffocated." That is what happens continually when narcotics are given to patients under such circumstances. There we get "comfort," but we are blunting those sensibilities which are to the patient what the sentinel is on the walls of a citadel. (Hear.) So by giving alcohol as a "stimulus" in exhausting diseases, I believe we always do for the circulation what we should do for the respiration by giving a dose of opium or brandy and water to comfort a half-suffocating patient. If that be so, we reduce alcohol not only from the position of a food medicine, but we reduce it from the position of a goad; and we say that the suppositious stimulating or goading influence of alcohol is a mere delusion; that, in fact, it always acts as a paralyzer, always damages the vitality of the patients, and always lessens their chance of getting through exhausting diseases. (Applause.) And where have we brought alcohol to? We have

brought alcohol to be used where pain, which a man cannot well bear, should be blunted, or where pain which a man must otherwise suffer may be done away with. There are some cases in which alcohol is a valuable medicine, and it would not help the truth to deny its virtues as a narcotic in staving off certain kinds of convulsions, or in lessening the sensibility of the body under a painful operation. But these are cases which happen but rarely, and which do not come within the scope of that class of ailments for which we now see brandy and wine indiscriminately prescribed and relied upon, sometimes even as if it were a food, but generally as a stimulant. (Hear.) What have we in convulsions? Why, in the case of a child cutting its teeth, there is a nervous irritation which throws the whole body out of gear, and the respiratory muscles become locked, as it were, by the violence of the spasm, and the patient may be killed by momentary suffocation through the very energy with which certain parts of the body act; just as a machine may become "locked," and in order to put it right you have to turn the steam off. Under such circumstances alcohol sometimes proves useful as a paralyzer, a blunter of those extreme sensibilities which evoke convulsive diseases, by which a patient may be killed. But I think alcohol should be restricted to such cases as are benefited by narcotics. Now, the medical arguments seem to me to appeal as effectually to the selfish rationalist, as the arguments from Christian expediency appeal to those who are ready to abstain even from a meat that is found to make weaker brethren to offend. And we conclude by affirming—that alcohol never sustains the forces of the body as a food or as a food medicine—(hear)—that alcohol never acts as a goad to the body; that it has no stimulating properties whatever in the sense of increasing the totality of action, either in rate or quantity; that alcohol always acts as a narcotic, and is always a paralyzer of sensation, and a lessener of action. (Loud and long-continued applause.)

## Alcohol Not a Creature of God.

By DR. F. R. LEES.

IT is sometimes asked, "Is not alcohol a creature of God?" In what sense is the word "creature" here employed? In the strict and scientific sense of the term, man can *make* nothing—he can only *modify*; the ultimate power which effects every change, belongs exclusively to that all-pervading Spirit in whom we "live and move and have our being." There is nothing done or developed by the creature, which is not also done by the *agency of God* empowering or sustaining it. In this last case, however, the result is called *art*, not nature. When we speak of the "creations" of the poet or the painter, we employ the word figuratively. "Creature," therefore, in a strict sense, is the minor relative of which "Creator" (God) is the major. Hence "creature" must signify, in this place, either some substance which formed a part of the *original creation*, or which is still produced in *nature*, in-

dependent of human aid or agency: for vital and vegetative nature may be viewed as a "perpetual creation," in which the types of all original products are constantly renewed, bearing fruit after their several kinds. When the original creative act was accomplished—when the Spirit of God brooded over the face of the waters—when old chaos retired and order resumed her reign—when the sun was fixed, and the planets were appointed their courses in the heavens—when the fiat went forth, "*Light be*," and "*Light was*"—when heat and light cheered and irradiated the fresh creation, and animated every living thing—when silence gave place to praise, and the songs of birds made vocal all the bowers of Paradise—when from the rocks fountains of living water gushed forth, and eastward the silvery stream rolled on—when "the Morning Stars sang together, and all the Sons of God shouted for joy" at this outbirth of creation

—is it recorded that *alcohol* was there? If we pass from the records of revelation to the open and illuminated volume of nature—if we search throughout the wide range of vegetative and animated forms for the presence of alcohol—there is not one plant or flower, not one creature or compound, resulting from the formative processes of life and growth, in which it can possibly be detected or developed. Creation, growth, maturity; these are terms which refer to *life*; but alcohol has nothing to do with life, except to destroy it; it is a poison alike to plants and animals;—it is the result of vegetable *death and decay*, not of life, growth or creation. It is not a *creature*, but the result of the death and decomposition of a creature. "IT DOES NOT EXIST READY FORMED IN PLANTS, but is a product of the vinous fermentation," says Turner. The clusters of the grape are but so many air-tight bottles, containing within them an exquisite apparatus for nourishment and preservation; this is the true "fruit of the vine"—the "wine in the cluster" (*vinum pendens*)—which

nature creates and matures. But neither in this, nor any other "fruit," have chemists ever detected the presence of alcohol: at least, in the record of their multitudinous experiments and analyses; we find no memorial of the discovery. Some years ago, indeed, a medical man professed to have discovered a small quantity in a jar of gooseberries! This is quite possible, for then the gooseberries were not in their *natural* place, and certainly not in their natural state: they were decaying in *artificial circumstances*, for nature does not put her "fruits" into jars and capboards. She keeps them for weeks and months upon the living tree, and so long as the skin bottle is unbroken which contains their pulp, both are preserved. When her wine is left ungathered (Jer. xl. 10, 12), and decomposition ultimately commences, even then nature avoids the brewing process. "NATURE" says Chaptal, "NEVER FORMS SPIRITUOUS LIQUORS; she rots the grape upon the branch; but it is ART which converts the juice into [alcoholic] wine." —*Illustrated History of Alcohol*, p. 16.

## Juvenile Department.

THE following melodies were sung to the tunes prefixed to each at the Band of Hope Concert in the Ulster Hall, noticed in another column. Musical friends who are engaged in the good work of conducting Bands of Hope throughout Ireland may find them useful, and the reading of them will be interesting to all:—

### MERRY FRIENDS OF WATER, O!

TUNE—*Bay of Biscay*.

AWAY! away for ever from brandy, beer and wine,  
For often do they sever the ties that are Divine;  
On water's merry friends the victory now depends:

Bring the day! joyful day!

M'err, merry friends of water, O!

While drink is all-prevailing, the drunkard cries  
for more,

Though every joy is failing, and every earthly  
store!

His children and his wife share anguish, pain,  
and strife.

Bring the day, &c.

But wait a little longer, the drunkard yet shall  
stand;

In mind and body stronger, and swell the temper-  
ance band,

What pleasures then shall come to every drunkard's  
home!

Bring the day, &c.

### ROUND THE TEMPERANCE BANNER!

TUNE—*Hard Times*.

In a dwelling of sorrow a gentle mother sat,

Removed from friends and earthly store,

And she prayed as she lingered through many a  
lonely hour,

O when shall drinking be no more!

Round the Temperance banner assemble,

Help us, help us drunkards to restore;

Shall the daughters of Erin

Still perish on her shore?

O when shall drinking be no more!

Ye that preach the glad tidings of joy to fallen  
man,

And pray for peace on Erin's shore,

Let the prayer of the needy with your petition  
rise,

O when shall drinking be no more!

Round, &c.

Friends of truth and of freedom, that battle with  
the foe,

Press onward, hope is yet before,

Looking up for a blessing, while fervently ye  
pray

O when shall drinking be no more!

Round, &c.

### WHERE TEMPERANCE BLESSINGS LIE.

TUNE—*A Life on the Ocean Wave*.

WHERE temperance blessings lie, a father is ever  
kind,

He passes the gin-shop by, his home in peace to  
find;

When the hours of toil are o'er, with a heart that's  
free from guile,

He meets at his cottage door his wife and his  
children's smile.

Where temperance blessings lie a father is ever  
kind,

He passes the gin-shop by, his home in peace to  
find.

Like any fine lord or squire, life's pleasures have  
all the free,

They share what the good desire, no king can  
happier be;

Let the miser seek his gold, and the soldier spoils  
of war,

The treasures abstainers hold are brighter and  
nobler far.

Where temperance blessings lie, &c.

Then give me the temperance cause, the cause  
that removes distress;  
I covet not earth's applause; be mine the power  
to bless;  
This alone can drunkards save from a life of  
shame and woe,  
Then hurrah for the men so brave that battle  
with Ireland's foe!  
Where temperance blessings lie, &c.

### FRIENDS OF FREEDOM.

TUNE—*Scots wha Hae.*

FRIENDS of freedom swell the song,  
Young and old the strain prolong,  
Make the Temperance army strong,  
On to victory!

Lift your banners let them wave,  
Onward march a world to save!  
Who would fill a drunkard's grave,  
Bear his infamy?

Give the aching bosom rest,  
Carry joy to every breast,  
Make the wretched drunkard blest,  
Living soberly.

Raise the glorious watchword high,  
"Touch not taste not till you die,"  
Let the echo reach the sky,  
Swelling joyfully.

God of mercy hear us plead,  
Help us while we intercede,  
O! how many bosoms bleed,  
Heal them speedily.

Hasten, Lord, the joyful day,  
When strong drink shall pass away,  
And the world shall know Thy sway;  
Reign triumphantly!

### LET THE VOICE OF THE PEOPLE DECIDE.

TUNE—*Original.*

Earth groans 'neath a terrible curse—  
Drink hath blighted the young and the hoary,  
The strong it hath bow'd to a worse  
Than a death on the battle-field gory!  
Oh, where shall humanity flee  
From the toils of a foe so appalling?  
Oh, who shall the conqueror be  
That with power shall encompass its falling?  
Let the voice of the people decide—  
Then with honest heroic endeavor  
The nation shall rise in its pride,  
And crush the destroyer for ever!

The widow bemoaning her slain,  
And the drunkard in agony calling.  
The poor withered children of pain—  
Helpless slaves of a traffic enthralling!  
All, all, with a wail of deep woe,  
Cry for help, and the cry is heart-rending—  
Oh, who to the rescue will go,  
And be found with the demon contending?  
Let the voice of the people decide—  
Then with honest heroic endeavor,  
The nation shall rise in its pride,  
And crush the destroyer for ever!

Ye rulers who boast of your zeal,  
For your fatherland now will you prove it?  
The fate of the enemy seal—  
Let the voice of the people remove it!  
In vain have you fought with the foe,  
By restrictions and licences curbing,  
For misery ever will flow  
From a traffic so foul and disturbing.  
Let the voice of the people decide—  
Then with honest heroic endeavor,  
The nation will rise in its pride,  
And crush the destroyer for ever!

### LITTLE MARY'S SONG.

TUNE—*Original.*

Father, dear father, come home with me now!  
The clock in the steeple strikes one;  
You promis'd, dear father, that you would come home  
As soon as your day's work was done.  
Our fire has gone out—our house is all dark—  
And mother's been watching since tea,  
With poor brother Benny so sick in her arms,  
And no one to help her but me.

Hear the sweet voice of the child,  
Which the night winds repeat as they roam!  
Oh! who could resist this most plaintive of  
prayer's?  
Please father, dear father, come home!

Father, dear father, come home with me now!  
The clock in the steeple strikes two;  
The night has grown colder and Benny is worse,  
But he has been calling for you.  
Indeed he is worse—Ma says he will die,  
Perhaps before morning shall dawn;  
And this is the message she sent me to bring,  
"Come quickly, or he will be gone."

Hear the sweet voice of the child, &c.

Father, dear father, come home with me now!  
The clock in the steeple strikes three;  
The house is so lonely, the hours are so long,  
For poor weeping mother and me.  
Yes we are alone poor Benny is dead,  
And gone with the angels of light;  
And these were the very last words that he said—  
"I want to kiss father, good night."

Hear the sweet voice of the child, &c.

### GOD SAVE THE QUEEN!

TUNE—*National Anthem.*

God save our gracious Queen,  
Long live our noble Queen,  
God save the Queen.  
Send her victorious,  
Happy and glorious,  
Long to reign over us—  
God save the Queen.

God bless our youthful band,  
Our noble temperance band,  
And may we see  
Our holy cause extend,  
Until all nations blend,  
And one great shout ascend—  
"The world is free!"

## The Annual Meetings of the League.

**W**E beg to call the attention of friends to the announcement on cover respecting the forth-coming Anniversary of the League. These annual gatherings have of late years been growing in interest and importance; and the Committee are anxious to make the meetings this year more efficient if possible than those of any former year. They ought to be so for various reasons, especially on account of the advanced position of our cause in the House of Commons, and of the near approach of Parliamentary action under the leadership of Sir Wilfrid Lawson. We trust that all friends who have been with us on former occasions will

make arrangements to be in Belfast on the 30th and 31st inst., and that many from different parts of the country, who have never been with us before, will endeavor to favor us with a first visit. In fact, every Society in Ireland should be represented by one delegate or more, so that by mutual counsel and united effort the best plans may be devised and carried out for the furtherance of our common cause. Societies and friends that have not yet forwarded their subscriptions are respectfully requested to do so at once, so that the Committee may get their financial statement made out in due time.

## Complimentary Dinner to M. R. Dalway, M.P.

**O**N Tuesday Evening, 8th December, a Public Dinner, promoted by the Executive of the Irish Temperance League, was given in the Ulster Minor Hall, Belfast, to Marriott Robert Dalway, J.P., President of the League, in honor of his return as Member of Parliament for Carrickfergus. The attendance of ladies and gentlemen numbered about 100. The Mayor of Belfast (Alderman M'Causland, J.P.,) occupied the chair, and on his right sat the guest of the evening. The cloth having been removed, the Secretary of the League read letters and telegrams of apology from Sir W. Lawson, M.P.; W. Kirk, M.P.; Hon. E. O'Neill, M.P.; W. Johnston, M.P.; T. M'Clure, M.P.; B. Whitworth, M.P.; Rev. Dr. Morgan, W. Ewart, J.P.; J. Haughton, J.P.; Rev. C. J. M'Alister, Rev. J. Simpson, and Rev. G. H. Shanks. The sentiments of the Queen and Royal Family having been given and duly honored, the chairman proposed "The Lord Lieutenant and Prosperity to Ireland," which was responded to by Dr. Lynn, Armagh. Mr. H. C. Knight then proposed the

sentiment of the evening, "The health of M. R. Dalway, M.P.," which was received with loud cheers, the entire company rising to their feet. Mr. Dalway responded in appropriate terms, and concluded by proposing the health of the Mayor, which was received with loud applause and duly acknowledged by his Worship. Rev. G. Cron proposed "The Irish Temperance League," which was responded to by Messrs. W. M. Scott and T. W. Russell. Mr. John Pyper then proposed "The United Kingdom Alliance and Kindred Associations." Mr. J. Jacob responded. Rev. J. A. Chancellor next proposed "The Town and Trade of Belfast," which was responded to by Councillor T. Gaffikin. Mr. G. D. Leatham then proposed the last sentiment, "The Ladies," which was humorously responded to by Councillor T. H. Browne, after which the company separated, having spent a most agreeable evening. A select choir sang several appropriate compositions at intervals during the evening, Mrs. Robinson presiding at the piano.

## Literary Notices.

**BIBLE TEMPERANCE:** Containing an Examination of Rev. Dr. Murphy's Tract on "Wine in the Bible." By Rev. G. H. Shanks. 112 pp. Price Sixpence. Belfast: W. E. Mayne, 1 Donegall Square East; Irish Temperance League, 14 Donegall Street; Bible and Colportage Society, 20 Arthur Street. This is in some respects the most valuable and important temperance book ever published in Ireland; and its appearance at the present juncture, when public attention is so much directed to the important subject of which it treats, is singularly opportune. We need not inform our readers of the scholarly and logical style of the work, as through the kindness of the respected Author we have been privileged to enrich our columns with lengthened extracts from it, in the present and previous numbers of the

*Journal*—these extracts, however, are only a fraction of a book of 112 pages. The work is well fitted to do for the total abstinence cause in Ireland, what the writings of Dr. Nott, Dr. Lees, and Rev. Wm. Ritchie, on the same subject have done for that cause in America, England, and Scotland. We beg earnestly to assure our readers that they will miss an opportunity, such as was never before presented to them, of effectively and permanently promoting the cause of true temperance, if they do not encourage Mr. Shanks's noble and manly effort, by giving to his book the widest possible circulation throughout our beloved, but drink-cursed Ireland—especially among Ministers of the Gospel and Sabbath School Teachers. We shall say no more of the work at present, to make room for the follow-



ing "Recommendatory Note," by the Rev. Dr. Houston, Professor of Hebrew and Theology to the Reformed Presbyterian Synod, which is prefixed to the pamphlet:—

"The esteemed Author of the following Pamphlet, having sent me the sheets as they passed through the press, has requested from me a brief statement of opinion respecting its contents. I have peculiar pleasure in recommending this production of the pen of one who has labored so long and so successfully in the cause of Temperance. Some years after the first Temperance movement commenced in this country, Mr. Shanks was one of our most active and devoted agents; and when afterwards, like myself and others, he was brought to see that the only right principle of opposing the widespread and overwhelming evils of the Drink traffic and Drinking customs of the land was to unfurl the standard of Total Abstinence, he has since labored for many years, with persevering energy and singular success, in the good cause. There are few men, I am persuaded, in any country, that have more carefully studied the subject in all its bearings, and characterized as he is by the deepest reverence for the Word of God, and warm-hearted Christian philanthropy, few have higher claims to be heard on what he may say or write on questions connected with the Temperance Reformation. The present pamphlet, I regard as an important and valuable contribution to the cause of Total Abstinence, which, especially of late years, can boast of a literature of a superior order. It takes a wide range—abounds in rare and valuable information—contains important criticism, and judicious expositions and applications of passages of the Divine Word, and is throughout distinguished for a tone of Christian candor, and manly integrity, in avowing and enforcing the author's convictions of truth. Considered as a controversial pamphlet designed to meet and refute the views which are stated by Professor Murphy, I do not wish to hazard a strong opinion. But this I may be permitted to say that Mr. Shanks has satisfactorily shown that it is not the mere excess of wine, but the use of it, which the Bible in many passages expressly condemns. His expositions, moreover,

of the different words in the sacred Originals, that are rendered in our Authorized Version wine, new wine, &c., are fully borne out by the soundest criticism—while his statements and reasoning, and the copious evidence which he has adduced respecting the fruit of the vine—the wines of vinous countries—the wine used by the Jews in ancient and modern times in the Passover—and Sacramental wine, deserve to be carefully considered, and are well fitted to produce firm conviction in unprejudiced minds. Sincerely and thoroughly convinced as I am that Total Abstinence from the intoxicating drinks which are in common use in our day is alone entitled to be regarded as Bible Temperance—and equally persuaded that it is the present solemn and imperative duty of Christians of whatever name to put forth earnest and sustained efforts to put down the drink traffic—and to arrest the flood of Intemperance, I cordially commend this Tractate, as furnishing satisfactory replies to various popular objections against total abstinence—vindicating its advocates from the charge of being extremists—and supplying tried and polished weapons for carrying on successfully this holy war on the side of light and truth against the hosts of darkness.

THOMAS HOUSTON.

Knockbracken, February, 1869."

THE ALCOHOLIC CONTROVERSY: re-printed from Frazer's Magazine, by the United Kingdom Alliance. Price Sixpence. Manchester: U. K. Alliance, 41 John Dalton Street. Belfast: Irish Temperance League, 14 Donegall Street. This is an ably written review of Sir W. Lawson's Permissive Bill, and of some works on the Liquor traffic by Dr. Lees, Prof. Kirk, and others. It gives an admirably graphic view of the origin, history, and present position of the temperance movement. The appearance of such an article in "Frazer" is a significant sign of the times. In its present form it cannot be too widely circulated. Although published at Sixpence, friends can now have it from the Alliance or the League at the rate of three for a Shilling, post free.

## The Temperance Movement.

BELFAST.—The Ladies' Union, the Total Abstinence Association, and various other societies have continued their beneficent operations during the past month in Belfast. Mr. Mountain has conducted his Band of Hope singing classes as usual. 24th December, Mr. Pyper addressed a meeting in Ashmore Street School House, Rev. Mr. Workman, Missionary, in the chair. On the same evening a soiree in connexion with the Shankhill Road Society, was held in Spiers's Place School Room. There was a large attendance, Mr. J. E. R. Ferguson presided, addresses were delivered by the Rev. A. M. Morrison, Rev. J. White, and Mr. Pyper, and recitations were given by Messrs. W. Pyper and A. Lee. 5th January, Mr. Pyper lectured in Spiers's Place School Room. Mr. J. Lowry presided and Mr. Cunningham took part in the proceedings. 6th

January, a large Band of Hope meeting was held in the Independent School Room, Donegall Street. Rev. J. White presided, addresses were delivered by Messrs. Alworthy, Church, and Pyper, and Mr. Mountain conducted the singing of temperance melodies. 7th January, Mr. Pyper lectured in the Bethel, Pilot Street, Mr. W. Lyons, Missionary, presiding. 12th January, Mr. Alworthy addressed the weekly meeting in Kent Street Hall, Mr. A. Thompson presiding. 19th January, Mr. Alworthy lectured in Conway Street School Room, Rev. Mr. Workman in the chair. 30th January, a Band of Hope Concert took place in the Ulster Hall, under the leadership of Mr. Mountain, and was highly successful. There was a large and respectable attendance, including Mr. Dalway, M.P., and other leading friends of the temperance cause. Mr. Mountain was assisted in

the singing of solos, duets, trios, glees, choruses, and melodies, by Miss M'Farlan, Messrs. H. J. Wright, Giles, W. Pyper, Moss, Guy, and a choir of about 500 voices composed of members of the Bands of Hope. Mrs. Robinson presided at the piano. The temperance melodies sung on the occasion are given in this month's "Juvenile Department." 4th February, Mr. Pyper lectured to a good audience in Henry Street School Room, Mr. Gray in the chair. 5th February, a very interesting soiree was held in the Oddfellow's Hall, by the "Star of the North" Tent of the Independent Order of Rechabites. Mr. C. Pelling presided, addresses were delivered by Rev. G. Cron, Mr. D. M'Millan, and Mr. Pyper, and songs and recitations were given by members of the brotherhood. 9th February Mr. Allworthy lectured in Spiers's Place School Room, Mr. J. Lowry in the chair. 11th February, Mr. Allworthy addressed a Band of Hope meeting in Hemsworth St. School Room, Mr. T. Clokey, Missionary, presiding. 16th February, Rev. G. Warner lectured to a large audience in Northumberland Street School Room. Mr. Pyper presided and recitations were given by Messrs. Carrothers and Dempster. 19th February, Rev. A. M. Morrison lectured in Spiers's Place School Room. Mr. Pyper occupied the chair and a warm vote of thanks was given to the lecturer on the motion of Mr. Lowry seconded by Mr. Cunningham. 22nd February, Rev. G. H. Shanks lectured to a large and respectable audience in Ekenhead Presbyterian Church. Rev. J. Greenlees, A. M., presided, and the thanks of the meeting were given to the lecturer by acclamation on the motion of Mr. Pyper, seconded by Mr. Watt. Upwards of thirty copies of Mr. Shanks's new book, in reply to Dr. Murphy on "Wine in the Bible," and several copies of the *Journal* were purchased at the close of the meeting.

**AUGHNACLOY.**—26th January, Mr. Allworthy addressed a Band of Hope Meeting in the afternoon, and lectured to a General Meeting in the evening, at Aughnacloy. Rev. Mr. M'Ilwaine presided at the former meeting and Mr. Wilson at the latter.

**BESBROOK.**—15th January, Mr. Pyper lectured to a large and intelligent audience in the Presbyterian Church, Besbrook. Mr. J. N. Richardson occupied the chair. A vote of thanks was warmly passed to the lecturer on the motion of Rev. T. Cromie, pastor loci, seconded by one of his elders.

**BALLTRAY.**—26th January, a Sabbath School and Band of Hope Fete was held in the Market House, Ballibay. There was a crowded attendance. Rev. J. H. Morell presided, Mr. H. Brown, Donaghmore, exhibited "Craikshank's Bottle Plates," and other views, to the delight and edification of the juveniles by the aid of a Magic Lantern, and a select choir discoursed excellent music.

**BALLINDRAT.**—26th January, Mr. Pyper lectured to a large audience in Ballindrate Presbyterian Church. Mr. A. Lowry presided, and a vote of thanks was passed to the lecturer on the motion of Dr. Sheldon, seconded by Mr. R. M'Beth.

**CASTLEFIN.**—27th January Mr. Pyper lectured to a crowded audience in the Town Hall, Castlefin. Rev. R. Smyth presided and a cordial vote of thanks was given to the lecturer on the motion of Mr. W. J. Stewart, seconded by Mr. K. Harper.

**CARRICKFERGUS.**—4th January, Mr. Mountain conducted a large Band of Hope Meeting in a School House in Carrickfergus. 10th February, a crowded Meeting was held in the same place. Mr. Pyper occupied the chair, Mr. J. A. Bowman led the singing of temperance melodies, accompanied by a harmonium, and addresses were delivered by Mr. W. M. Scott and Rev. Mr. Kane.

**CRAIGMORE.**—14th January, Mr. Pyper lectured at Craigmore, near Newry. Rev. R. R. Lindsay presided.

**DROMORE.**—15th January, Mr. Pyper lectured in the Protestant Hall, Dromore. There was a large audience. Mr. W. Sprott presided, and Rev. Mr. Spence took part in the proceedings.

**KILLRAD.**—2nd February, Mr. Pyper lectured to a large and respectable audience in the Killead Presbyterian Church, Rev. J. Hanna in the chair.

**LIGONIEL.**—15th January, Mr. Pyper lectured to a large and attentive audience in the Wesleyan School Room, Ligoniel. Rev. W. Hoey presided, and a cordial vote of thanks was given to the lecturer on the motion of Mr. Sloan, seconded by Mr. Palmer. Rev. W. Hoey lectured to the Ligoniel Society, in the same place, on 10th February.

**LISBELLAW.**—17th November, Mr. Pyper lectured to a Cottage Meeting near Lisbellaw. Mr. S. Martin presided. 22nd January, Mr. Pyper lectured to a respectable and crowded audience in the Market House, Lisbellaw. Rev. T. Budd occupied the chair, and a vote of thanks to the lecturer was carried by acclamation on the motion of Mr. S. Martin.

**MINTERBURN.**—27th January, Mr. Allworthy delivered an address at a Congregational Soiree in the Presbyterian Church, Minterburn, Rev. A. J. Wilson, pastor loci, in the chair.

**MILLTOWN.**—19th February, Mr. Mountain conducted a Band of Hope Singing Meeting in the National School House, Milltown, Banbridge. There was a numerous attendance, Mr. J. Smyth presided, and appropriate addresses were delivered.

**NEWTOWARDS.**—The first of a series of lectures in Newtownards was delivered in the Assembly Rooms, on 8th December, by Dr. C. E. B. Monck—subject, "The Medicinal and Dietetic Use of Alcohol;" Mr. D. M'Kean occupied the chair. 15th January, Rev. G. H. Shanks delivered the second of the series—subject, "The Temperance Movement and the Kingdom of Christ;" Rev. M. Macaulay presided. 9th February, Mr. Pyper delivered the third of the series—subject, "The Effects of Alcohol on the Stomach and the Brain;" Rev. R. Allen presided, and a vote of thanks was accorded to the lecturer on the motion of Mr. M. Harbison, seconded by Mr. M. Simpson. On each occasion there was a large and attentive audience, and it is believed that much good is being effected by this interesting series of meetings, the next of which is to be held on the 9th instant.

**PRISSEHILL.**—11th January, Mr. Pyper lectured to a good audience in the Methodist Chapel, Priesthill, Rev. E. Thomas presiding.

**RAPHOE.**—26th January, Mr. Pyper lectured in the National School House, Raphoe. Rev. J. Thomson presided, and a vote of thanks was accorded to the lecturer on the motion of Mr. E. J. Cotter, seconded by Mr. A. Lowry.

**STRABANE.**—29th January, Mr. Pyper lectured in the Town Hall, Strabane. Mr. R. Smyth occupied the chair.

**SEAKANORE.**—26th January, Mr. Pyper lectured to a crowded and highly respectable audience in Seakanore Presbyterian Church, Rev. J. Smyth in the chair.

**TRILLICK.**—21st January, Mr. Pyper lectured in Lismahanna School House, near Trillick. Rev. A. H. Hamilton occupied the chair.

Notices of several meetings are held over for want of space.

#### TO READERS AND CORRESPONDENTS.

"The Raphoe Presbytery and the League," in our next.

Back numbers of the *JOURNAL*, to make up volumes for binding, may be had on application; and also the volume for 1886, bound—Price, 1s. 6d.

Three or more copies of the *JOURNAL*, on pre-payment are sent to any address **POST FREE**. Three shillings will thus secure to three individuals a copy each of the *JOURNAL* monthly for a year addressed to any one of them in any part of the country. Orders for advertisements and *Journals* forwarded to **WM. BROWN, 57 Ann Street, Belfast**, are promptly attended to.

All contributions for the *JOURNAL*, and Books for Review, should be addressed to the Editor, **JOHN PYPER, 23 Canning Street, Belfast**.

All Communications on the business of the League should be addressed to **E. ALLWORTHY, Secretary, 14 Donegall Street, Belfast**.

THE  
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[ONE PENNY.]

*The Liquor Traffic.—No. III.*

**I**N our last two numbers we endeavored to shew the urgent necessity that exists for the suppression of the ungodly and inhuman liquor traffic, and that as matters now stand the enactment of the Permissive Bill would be the most feasible method of accomplishing the desired end. The nature and provisions of that measure are now well-known to the public. Its claims have been for several years advocated in England and Wales by the United Kingdom Alliance, in Scotland by the Scottish Permissive Bill Association, and in Ireland by the Irish Temperance League. It was introduced into the House of Commons by Wilfrid Lawson, Esq. (now Sir Wilfrid Lawson), on 10th March, 1864, and on a division passed its first reading by a majority of 70 to 36. Numerous petitions were forwarded to the house in its favor by the temperance party, and against it by the publicans and their supporters, from that date till 8th June, when the second reading of the bill took place. Its second reading was moved in an able speech, before a full house, by Mr. Lawson. The motion was seconded by Mr. Bazley, member for Manchester, and the bill was also endorsed by Mr. B. Whitworth, member for Drogheda. 37 voted for and 294 against the measure, which, although apparently discouraging, was a much more favorable inauguration than that of the Anti-Slavery Bill, the Corn Law Bill, and other enactments that are now among the most approved and popular laws of our land. Since that period the Permissive Bill has made much progress in public favor and is now again before Parliament. On 22nd February it was brought into the House of Commons

by Sir Wilfrid Lawson, Mr. Bazley, and Mr. Dalway, member for Carrickfergus, and President of our League. It passed its first reading without a division, and the second reading was fixed for the 12th of May. The duty of all who wish success to this important measure is now both clear and urgent, namely, to have petitions in its favor as numerous as possible poured into the House of Commons from all parts of the country. The good work of preparing and signing petitions is now vigorously progressing in many places. The more numerous the petitions, the greater the variety of quarters from which they emanate, and the larger the number of members that can be employed in presenting them the better. Every temperance society should at once hold a Permissive Bill meeting and have a petition adopted in favor of the measure, and every temperance committee should to the utmost of their power promote the general signature of a petition in their locality. Petitions should be forwarded from the minister, session, and deacons of every congregation; the superintendent, teachers, and adult scholars of every Sabbath School; every Young Men's Society; and every warehouse and factory. We are glad to observe that some Presbyteries have been taking the matter up, and trust their example will be universally followed by all ecclesiastical organizations. What agency stands in such direct antagonism to the work of the church of Christ as the public-house? All who have any desire for the legislative suppression or mitigation of our great national vice are now emphatically called upon to show what

side they are on. How can we avoid a share in the responsibility of prolonging the existence of the accursed traffic if we neglect at this solemn juncture to record our protest against it, by at least signing a petition to sustain the hands of our Parliamentary chiefs in their noble legislative efforts? Now then is the time. There is not a day to be lost. The following is a suitable form of petition:—

*To the Honorable the Commons of Great Britain and Ireland in Parliament assembled:*

The humble petition of the undersigned electors, householders, and other inhabitants of \_\_\_\_\_ in the county of \_\_\_\_\_

Sheweth—

That your petitioners are deeply impressed with the fact that the alarming amount of pauperism and crime is largely caused by the drinking system of the nation, fostered by the legalized facilities for the sale of intoxicating liquors.

That the evils of the wide-spread intemperance are not confined to the immediate victims, but that the consequent increase of the rates and taxes has become an intolerable burden to the community at large.

Your petitioners therefore humbly pray your honorable House to pass a Permissive Prohibitory Liquor Bill measure, enabling the inhabitants of any parish or district to prevent the common sale of intoxicating liquors within the bounds of their locality. And your petitioners will ever pray, &c.

(For further directions see page, 64.)

## Prevention is Better than Cure.

By A. J. C.

**P**REVENTION is better than Cure" is an adage the truth of which, though generally admitted, is yet very little acted upon. Preventive measures are somehow but rarely adopted, and are still more rarely carried out, except when the evil to be averted is actually in our midst. If pestilence threatens our shores, prevention is every where talked of, and the sanitary measures deemed necessary are eagerly discussed; seldom however until the shadow of the plague actually darkens our land, till the grasp of the destroyer really seizes upon some victims, are the preventive regulations attended to; and let but the dreaded evil withdraw itself to a little distance, let a sense of present security be in any degree restored, and we find the precautionary measures gradually dropping off, till in a little they are neglected altogether. And as in this case, so in countless others. Innumerable evils exist in our families, in our churches, and in society generally, evils which might have been prevented, had prevention been thought of, but which having taken root are hard to cure. We lament over these, we condemn as folly the carelessness which neglected preventive measures, and if the evil be one which nearly or remotely might affect ourselves, how earnest we are in inquiring are there any means which may avert it. But while preventive measures, theoretically at least, meet with popular approval, and while everyone is inclined to blame those on whom their responsibility rests, if they be unattended to, yet we find that this rule is not universally true; for there is amongst us an evil more dire than any pestilence, more ruinous to families, to churches, and to social happiness, than any of the countless evils which surround us (many of which indeed are traceable to it as their source), yet no alarm

is felt at its presence, no preventive measures are generally adopted to stay its progress. It threatens us all, either personally or relatively, yet it is viewed with indifference; it saps our national character, it strikes at the root of our national prosperity, it undermines our national strength, yet no national appeal is made to Government against it, no national outcry rises against the inertness which makes no effort to prevent its blighting progress.

We all know how it aggravates our sense of evil done, when we are aware that it might have been prevented. We know too how indignant we feel at those who seeing a danger, and having power to avert it, yet stretch forth no hindering hand. If life be lost, property destroyed, families ruined, through the neglect of proper precaution, we are impatient of such carelessness. If public calamities result from the want of proper measures for public security, the voice of the people rises in indignant invective against the culpable conduct of those in power; nor do we hear one word about the injustice of restrictive measures, though interfering with individual liberty, when these are necessary to the public weal. The one exception however to all this, in popular estimation, is the evil to which we have already referred, the terrible evil of the liquor traffic. No one disputes the fact that it is an evil; no one is unfamiliar with its terrible ravages; no one can fail to be aware of the misery, poverty, and crime, which follow in its train; yet strange to say preventive measures in reference to it are denounced as an injustice, and those who advocate them are branded as fanatics, are laughed at as weak-minded enthusiasts, or scorned as "a miserable minority." What can be the reason of this? Why, of all other evils, is this one viewed with such special tolera-

tion? Why is prevention in reference to it so eagerly ignored? It cannot be that it is deemed impracticable, for it has been tried elsewhere and proved successful; and if, as we have said, evils which might have been prevented are of all evils most aggravating, surely the legion of them resulting from the liquor traffic must be particularly so.

To adduce examples of these evils is almost unnecessary, for alas! they are so common that no one can plead ignorance of them. How few instances of pauperism there are with which the drink has nothing to do! How few cases of crime that may not directly or indirectly be attributed to its influence! How few young men disappoint the hopes of anxious parents, unless drinking habits have led the way to other evils! We read in the newspapers the tale of infamy, the record of crime, the heart-rending story of wrong and ruin; we meet in our own experience, with hearts and homes blighted, with once happy faces shadowed by a great grief, with once brilliant prospects crushed, once honorable names dishonored, once spotless reputations blackened; we hear of those once "almost persuaded" to be Christians dying in the horrors of *delirium tremens*; we see those who would gladly be free struggling with an evil with which they seem powerless to cope, and wishing, O how earnestly! that its snare was broken by the hand of law; we read of members of the universities reduced to seek a bed in the "night refuges," and of a physician, some years ago one of the most respected in London, finding a temporary shelter in similar quarters; and if asked the cause of all this, we reply in the one word, "Drink!" and across each sad tale we may write "It might have been prevented!" Is there one among all our readers who could not recall similar tales, and add a similar testimony? Then in the name of humanity, in the name of religion, in the name of common sense, why is it not prevented? Why is the cry of such misery so long unheeded, or heeded only by a comparative few who are counted almost fools for their pains?

It is sometimes asked derisively, "What is the result of all the fuss which teetotalers make? What good are they doing? How many drunkards have they reclaimed, with all their pledges?" We answer the great principle of teetotalism is *prevention*; even were it powerless to *reclaim* drunkards, it is powerful to *prevent* men becoming drunkards; even could it not point to one (thank God it can point to many) whom it has rescued from the drunkard's chains, it can point to thousands whom it preserves from the degrading bondage. Were teetotalism now universally adopted as the principle in which to train the

rising generation, who can doubt but that a few years would see the drink curse swept from our land! "Prevention is better than cure" is the great basis of teetotal efforts, for in any community where there are moderate drinkers there will always be drunkenness, and where there is drunkenness, there will always be misery, crime, disease, poverty, and ruin. Then if teetotalism be the only preventative to such a train of evils, why are its principles treated with scorn? Why is it looked upon as a species of monomania? Why does it so generally meet with opposition, or at best with cold indifference? Is it that no feeling of humanity responds to the misery which the drink occasions? Is it that the public are deaf to the cry of suffering which it evokes? By no means! It is not that the slave of drink is unpitied, but it is that those who pity are not themselves free. It is not that there is no sympathy for the victims, but it is that those who sympathize are not themselves untouched by the destroyer. It is not that the national heart feels not the curse of the national evil, but it is that the national purse is supposed to be enriched by its revenues. It is not that the church thinks lightly of the ruin in which it involves both soul and body, but it is that she herself is not unpolluted by its touch.

O when will those who pity learn to shun the cup which works the ruin? When will those who drop the tear of sympathy over the story of broken hearts learn that the truest sympathy is manifested by having nothing to do with the heart-breaker? When will the nation see how inconsistent it is to make laws against consequences, while it makes other laws to license and perpetuate the cause? When will the State learn that it is unworthy the principles of sound government to support and encourage a trade which requires the whole machinery of law to counteract its effects? When will it perceive that the crime which the traffic causes costs the exchequer more than the revenue which it produces brings in? And when above all will the church see the terrible sin of encouraging the drink by her example? Her hands are defiled by its gains, her table is polluted by its presence, her temples are built by its profits, and her ministers are not free from its power. O when will all this cease! When will the foe be expelled from the citadel of our faith! When will the church and the nation learn that the truest policy and the highest interests of both demand the adoption of preventive measures, and see that teetotalism is the embodiment of the old and true adage, "Prevention is better than cure!"

## Wear and Tear.

BY MIRIAM DRAKE.

### CHAP. IV.

#### *Over the Tea Table.*

**I** DO not know how it came about, or what softened Mrs. Montgomery's heart toward her visitors, but she told Lilybird that if she thought they had dined, she would ask her and her brother to join them in their early tea. "Do ask us and we will stop with great pleasure," the young lady answered. "John got as much dinner as I would allow him to take, before we came out; you can't imagine the trouble I have in keeping him down to the regulation standard of thinness. A fat curate would be out of all rule you know, so I have sometimes to starve him for a week at a time, poor fellow, to pull him down." Though Marjory liked Miss Beresford well she did not take her upstairs to lay off her hat and jacket, altogether with alacrity; for she wanted to renew her interrupted talk with Stephen, and suspected that it was because her mother did not wish her to do so, that she had asked Miss Beresford to stop. As for Stephen himself, though in his heart of hearts he preferred Marjory to anyone else in the world, he felt in no wise disappointed that the presence of the more brilliant belle would prevent him having any further opportunity of private conversation with her that evening. Novelty had a great charm for him, and he was not singular in that respect; many of us use old friends as we do old books, putting them aside whenever a new one makes its appearance, but when the contents of the new have been mastered, or it may be only skimmed over, how gladly we turn back to the dear old ones that have become a part of our life.

Stephen had in some measure recovered his good humor by the time the girls returned to the parlor, Marjory with her long soft curls brushed a little back from her face and Lilybird with her dark hair coiled round her dainty head in the, then, newest fashion. He wished to begin the perusal of the new volume at once, now that he found he would have a whole evening, instead of a tantalizing half hour for the purpose, and with that intent he placed a chair for her within proper range of his own. But the young lady preferred studying others, to being herself studied, and shewed him nothing but blank paper, talking only from the teeth out, as he called it, in a provoking way that nice girls have, when some feminine instinct has put them on their guard. Lilybird's instincts were very strong, and short

as had been the time spent by her and Marjory in brushing their hair, I think it had sufficed to let her know that Mr. Parker could not pay more than a superficial homage to her beauty without wounding a sensitive heart. So she talked lightly to Stephen till the teapot came in accompanied by a plate of hot cake, for the manufacture of which Mrs. Montgomery was justly celebrated, and as soon as they were seated round the table she renewed the subject which was just then peculiarly distasteful to him. "Are you a teetotaler Mr. Montgomery?" she asked as he loaded her plate with honey. "I was the foremost man to put down my name when the first deputation from the old temperance society came to Greyford, more than twenty years ago," he answered, looking as if he thought it something to be proud of. "Your Rector and I held several most successful meetings through the neighborhood, and great numbers signed the pledge." "And what changed you, papa?" asked Marjory, whose heart always warmed to hear of her father's old temperance campaigning days, over unfortunately before she was born. "Oh, some of the leaders of the movement went too far, forbidding wine as well as distilled liquors, and when the devil mounted the coach I thought it was time to leave it." "You had left it before that," said his wife. "Not long: the Rector and I continued to be members about the same time, but he was ordered brandy by the doctors to increase the action of his heart, which had become much disordered, and then I——" "Then you took to drinking punch to cure him!" interrupted Stephen with a loud laugh. "I thought there was no use in continuing myself," he continued in a slightly irritated voice. "It was not as if there was any harm in it, I only stopped for the sake of expediency." "Did you begin again for the sake of expediency, sir?" Lilybird asked so innocently, that the others began to laugh. "I had my reasons for joining the temperance society, and my reasons for leaving it," he answered ponderously. "I am sure you had," she said deferentially, repenting of her former sauciness; "and when Mr. Hope has had as much experience as you, I dare say, he too will leave those people with the horrid name." "I do not think I shall, Miss Beresford, but when all the world becomes temperate, the distinctive appellation will probably be dropped, so that you will not then have so strong an objection to joining us." "You talk as if people

are not temperate unless they are teetotalers," and again the round lips paused comically on the word. "Neither they are, strictly speaking." "Would anybody say that I am intemperate because I drink wine?" "No one could accuse you of intemperance in its harshest sense, yet so long as you drink intoxicating liquors you are not temperate." "He will say I am a drunkard next," she exclaimed, setting down her cup and holding up her pink hands deprecatingly. "No, Miss Beresford, but I will say that you encourage other people to become drunkards." "Oh, Mr. Hope!" exclaimed Marjory, dismayed at the harsh speech, while Mr. Montgomery tried to break its edge by saying gallantly, "You have so dazzled the poor man by your brightness, Miss Beresford, that he does not know what he is saying, so do not mind him." "But I do mind; it is dreadful to be told that I encourage drunkenness, I who am ready to faint at the sight of a drunk man!" "Do you encourage temperance, Miss Beresford?" Maurice persisted, seeing that in spite of her pretty indignation she was not really displeased by his plain speaking. "Of course I do; John will tell you that temperance in the use of all things lawful is one of my mottoes." "And abstinence from all things unlawful should be another." "But it is not unlawful to use wine or spirits moderately." "Can it be lawful to use a thing that ruins so many, body and soul?" "John's life has been saved more than once by drinking digitalis; would you say that it was wrong in him to use it because some unfortunate creatures put an end to their existence by its means?" "It is not alcohol in the medicine chest, but alcohol as a beverage that is the question. Britons are not so degenerate as to have become a nation of invalids, whose broken down constitutions must be supported by an acrid narcotic poison. People may excuse themselves for drinking by saying that they do it for the good of their health; but if it were as medicine they drink alcohol, they would take it as such, according to the doctor's prescription, and stop it as quickly as they would arsenic or digitalis, as soon as the disease for which it was administered was checked. But it is not as a medicine that alcohol is drunk, and when it is the means of filling our country with poverty and disease, of quenching natural affection, of betraying virtue, of degrading the man and rousing the animal, and of inflaming passions that lead to crimes—some of them nameless in their heinousness—a thing that does all this it cannot be right for Christian men and women to use as a beverage, for their own selfish gratification." "Intemperance does all that, I know; but the moderate use of alcohol

does no one any harm." "Do you know anyone who is addicted to drink?" "Yes; unfortunately." "Did he become fond of it all at once?" "No; by degrees." "Then he must have drunk moderately at the first; did he know when he began to use wine and spirits in moderation that he would become too fond of them?" "If he had known that he would never have tasted them." "I believe you; there are hundreds who never would have fallen had they known their danger. But they do not know it; they imagine that because they are never intoxicated they must be strictly temperate, and their daily or weekly doses are increased so gradually that they are scarcely aware of the growing desires. The pit of intemperance is very far ahead of them at first, but they near it inch by inch, and the mischief is that, often, the nearer they come to it, the less they perceive any danger; for strong drink softens the brain, and dims the mental and moral eye, and they never know there is a precipice in their path, till they are over its edge and being dashed to pieces on the rocks below." "There are pitfalls in all paths, but God's grace will keep us from falling into them, if we seek it," said the curate. "His grace may, and, I have little doubt, will keep *you* from the pit-fall of intemperance, Mr. Beresford (though He has nowhere promised to deliver us from those we dig for ourselves), but how can you be sure that others will be so kept? They may be devoid of that grace, or they may have a hereditary tendency to dipsomania that even grace cannot overcome, because it is a physical and not a spiritual disease; though you may drink with impunity, your example may encourage others to drink ruin to themselves, and you may thus exhibit God's grace in a way you do not intend, by showing how, through it, you are able to stand erect in slippery places, while others, essaying to follow your example, fall and are lost for ever." The curate shook his head with a smile. "I have no wish to be wiser than the great Creator; He pours out His bounty for *all*, and He vouchsafes His grace to *each* for guidance; and to endeavor to evade the work which He has appointed for each man, by refusing the bounty, to save the trouble of seeking the grace, is an attempt which must ever end in degradation of the individual motives, and in social demoralization, whatever present effects may follow its first promulgation," he said, unconsciously quoting Dean Alford. "Then if a drunkard wished to reform, and asked your advice, you would tell him to continue to use the liquor God's bounty has provided, and to seek His grace to prevent him drinking too much?" "No, I would tell him

to stop altogether—there is nothing else for any one addicted to drink; but with those who have no such tendency the case is different." "There must then be a mistake somewhere; either God's bounty is not poured out for all, or else, what you think His bounty is in reality something else; for if intoxicating liquors are good things provided by God, His grace would be as sufficient to enable a reformed drunkard to drink in moderation as to prevent a moderate drinker becoming a drunkard." "There may of course be difference of opinion as to whether distilled liquors are really good creatures of God, but there can be none about wine; and by His miracle at Cana our Lord has most effectually, and once for all, stamped with His condemnation that false system of moral reformation which would commence by pledges to abstain from intoxicating liquors." "Hear! hear!" cried Stephen, while Mr. Hope asked quietly "How has he done that?" "By making such a large quantity of wine for the use of the guests at the marriage supper." "I will not argue about the quantity, but what has the wine He made to say to the intoxicating liquors in use now?" "Being wine of course it was intoxicating." "If you prove that I will drink

one hundred and twenty gallons myself." Mr. Beresford tried to prove it, but it is needless to say that he did not succeed, though Stephen gave him all the assistance in his power.

Were I to stop to tell all that these young people said, the story of their lives would never be told, so much of their conversation must be left to the imagination. When Lilybird was going away she told Marjory that she had spent a delightful evening, that quiet evenings were ever so much nicer than parties, and that they must all come and spend such another at the Glebe very soon. And when Marjory said that her father and mother seldom visited anywhere, she suggested that as Mr. Hope was one of the family, he could escort her. "I am afraid you thought him very rude sometimes," Marjory said, thinking some apology was necessary for her friend, "but it is just his earnestness." "I love earnestness," Lilybird replied; "he beat John in the discussion too, and John was thought a good debater at college." "Mr. Hope had truth on his side, and that gave him a great advantage," Marjory replied.

(To be continued.)

## History of the Licensing System.—No. 2.

(To the Editor of the Irish Temperance League Journal.)

DEAR SIR,—Parliament is again asked to revise the Licensing System; the present time is, therefore, suitable for resuming this sketch of English liquor laws.

In the reign of Charles I. (1635), Lord Coventry, in addressing the judges, said:—"I account ale-houses and tippling-houses the greatest pests in the kingdom. Public-houses are the public stages of drunkenness and disorder." Corrective measures were tried, but they were partial and powerless. The Puritans and the Long Parliament did not mend matters when, in 1643, they enforced the act of James I., requiring a quart of strong ale to be sold for a penny. The State became further compromised by levying excise duties upon intoxicants. During the Restoration (1660) the drinking dens were the scenes of shameless profligacy; yet Parliament did nothing. One member (Mr. Stevens) advocated a law "against drinking of healths"; but he found no supporter. Times of war and an embarrassed exchequer are unfavorable to social reform and the reduction of taxation. In the reigns of William and Mary, then of William alone, and afterwards of Anne, the making and selling of ardent spirits were stimulated in order to increase the

revenue. Distillers were permitted to sell spirits without a licence, if they did not permit "tippling" on their premises. Vendors increased at an alarming rate. Maitland, in 1725, estimated that gin was sold at every sixth house in London. The consumption of this fiery drink increased in forty years (1684 to 1724) from 524,000 gallons to 3,520,000 gallons. Horrible debauchery resulted, and higher duties were then imposed, with further restrictive legislation. Hogarth, in his "Gin Lane" and "Beer Street," taught that fermented liquors were comparatively harmless, and this popular delusion led to that important alteration of the Licensing System, the Beer Act, which was passed in the supposed interests of sobriety, but has flooded England and Wales with intemperance. This act was passed in 1830, and for more than a generation it has been a ubiquitous temptation to excess. The Beer Act is now universally condemned, and is certain to be soon repealed or modified. Lord Brougham, one of its promoters, introduced a bill to stop drinking "on the premises"; but the measure did not reach the House of Commons. Mr. Gladstone's Wine Licence Act of 1860 was intended as another improvement of the Licensing System; it is believed,



however, to have caused mischief; so have the "occasional licences." The Night Closing Act of 1864-5 has worked well.

The chief sufferers from the present licensing system are the working classes; and consequently, they are largely in favor of Sir Wilfrid Lawson's Permissive Prohibitory Liquor Bill, the second reading of which is fixed for May 12. This mea-

sure is applicable to the whole of the United Kingdom, and it would operate by empowering a majority of two-thirds of the inhabitants of any parish or district to stop the issue of licences for the sale of intoxicating drinks; in short, it embodies Mr. Gladstone's idea of "local option."

Yours truly,

Manchester.

HENRY PITMAN.

## Alcoholic Rheumatism.

By DR. HIGGINBOTTOM, NOTTINGHAM.

**F**ROM long attention to the use of alcohol in every form as a beverage and as a medicine, I have been led to make observations, and have come to the knowledge of facts which, I trust, will be of practical use, and may perhaps be new to the profession. About thirty years since, I first noticed that a form of (so-called) rheumatism was cured by abstaining for some time from the use of fermented alcoholic fluids. I said at that time that the complaint should not be called rheumatism, but alcoholism, as alcohol produced the disease, and abstinence from alcohol was the remedy. Rheumatic gout and "the poor man's gout" may perhaps, for the most part, be that form of rheumatism; and gout, in some cases, may be superadded. I find Mr. N., a clergyman, has also noticed the fact in a work ("Clerical Experiences," by the Rev. Thomas Rooke, M.A.) lately published. He says, referring to the effects of alcohol, "I may instance three men in our society—men advanced in life, who while drunkards were, as they express it, 'eaten up with rheumatism,' now, that they are tried abstainers, are entirely free from it, and look fresher and younger by several years." This form of rheumatism is produced by fermented alcoholic beverages, and has not been distinguished from rheumatism or gout. It appears usually about the middle stage of life, after the person has for some years daily imbibed fermented alcoholic liquors, such as beer, ale, porter, cider, &c., even in moderate quantities. The disease advances insidiously, and the accumulating effect of the beverages produces great changes in the person, both physical and mental. There is an expression of stupidity or dullness in the countenance, a weakness of the intellectual powers, a stiffness and sluggishness of the body; the limbs lose their suppleness, causing a slight clumsiness of gait, followed by hobbling and ultimate lameness, which increases with age, and becomes permanent, if the drink be continued. This state probably

arises from a change of structure in the synovial membrane, sheaves of the tendons, and the joints, when the complaint has the appearance of chronic rheumatism. This complaint does not appear to affect the general health.

Ordinary rheumatism arises from a far different source, and is caused by exposure to cold and wet, cold air, and by the variableness of temperature, insufficient clothing and food; attacks mostly the young and strong; is uncertain in the time of its attack, and characterized by quickly changing its seat from one part to another; affects most of the limbs, the joints, and the course of the muscles being successively affected; and is attended by fever of an inflammatory type. Chronic rheumatism is a frequent result of the acute. The cause of alcoholic rheumatism in this locality, I believe, is chiefly the use of malt liquors; but a writer observes that cider-drinkers have a full share of the complaint. He says: "There must be something deleterious in cider, as it is the precursor of rheumatism in the laboring man. Witness the number suffering from the effects of it, hobbling about at forty years of age: the cider countries are full of them." I have no doubt that the complaint is alcoholic rheumatism, produced by the fermented alcoholic beverage from the apple as from malt, just as like results attend the daily use of malt liquor beverages. An observer must have ocular demonstration of the different stages of alcoholic rheumatism in men from forty years of age and upwards, particularly where there is a large assemblage of people walking about in the streets, on a market-day, or in a fair;—the stupid vacant countenance, the stiffness of the body, the clumsiness in the gait, hobbling along, and the lameness. There is a general opinion that rheumatism in laboring men is caused by their agricultural employment, which, I believe, is a fallacy. There is no doubt that "to till the ground" was the first occupation of man, and was

ordained by our Maker. "In the sweat of thy face shalt thou eat bread"—the most natural and healthy employment.

"The first physician by debauch was made,  
Excess began and sloth sustains the trade;  
By labor our long-lived fathers earned their food;  
Toil strung the nerves, and purified the blood;  
But we their sons, a pampered race of men,  
Are dwindled down to three score years and ten.  
Better to till the field, for health unbought,  
Than see the doctor for a nauseous draught.  
The wise for cure on exercise depend,  
God never made his work for man to mend."

Alcoholic rheumatism may be modified or prevented in a great measure, in those persons who will take fermented alcoholic drinks, by living on proper nutritive food, and by taking much exercise in the open air, which quickly throws off the alcoholic poison from the system, and prevents the evil. On the contrary, if persons lead a sedentary indolent life, and indulge in taking abundance of food and fermented alcoholic drinks, they will probably inflict a double evil upon themselves—obesity and alcoholic rheumatism or gout. If they are of a gouty diathesis, this will tend to increase their lameness and diminish their locomotive powers, as we see in landlords of inns, gentlemen's coachmen and butlers, and others of the same class. A farmer, who rides on his nag to overlook his laborers, and spends the afternoon and evening in his corner chair with his pipe and his ale, is a subject for corpulency and alcoholic rheumatism or gout, which

may be, indeed, the precursor of paralysis, apoplexy, disease of the liver or kidneys, and also of calculi of the kidneys or bladder. Laboring men, with daily out-door exercise, although they may take their regular allowance of ale, and spend evenings at the alehouse, will probably have their share of alcoholic rheumatism, although free from obesity. Their drinking habits, hereafter continued, will bring on other diseases, and premature old age and death. Such men are frequently old at sixty years of age. A remedy for alcoholic rheumatism is absolutely called for, as so large a class of men are suffering from it. I believe most cases may be treated successfully by abandoning the use of alcoholic beverages altogether. I have a firm conviction that abstaining will cure most cases; and, even where structural changes have taken place, the pain may be relieved if not removed.

RECAPITULATION.—(1) Alcoholic rheumatism is the result of a distinct cause. (2) It is produced by drinking fermented alcoholic beverages. (3) It is slow in effecting a marked visible change in the system. (4) It does not usually appear before middle life. (5) Its effects are produced by the accumulation of the fermented alcoholic fluids taken into the system. (6) It causes stupidity, stiffness in the body, hobbling gait, and ultimate lameness. (7) It causes changes of structure, producing chronic alcoholism. (8) The remedy is abstinence from the use of all alcoholic drinks, and taking vigorous exercise in the open air.—*British Medical Journal*.

## Dr. Murphy on "Wine in the Bible."—No. 14.

By REV. G. H. SHANKS.

**D**R. MURPHY'S definition of *sobe*, used only three times in the Bible, implies the existence of an un-intoxicating *sobe*, for he defines it as denoting "any pleasant or exhilarating beverage, ESPECIALLY the boiled or inspissated JUICE OF THE GRAPE," and therefore I may just as reasonably infer that it is un-intoxicating in the only place where it is mentioned with approbation (Is. i. 22), as he may that it is intoxicating in that passage. He admits that there are two kinds of "mixed wine" (*mesech* or *mimsach*)—the one "diluted with water," or milk; the other, "deriving additional strength or flavor from the infusion of spices or such drugs as myrrh, mandragora, nux vomica, and the opiates." The latter kind "is an emblem of a curse, Ps. lxxv. 8," while the former, that is, inspissated grape-juice diluted with water or milk, is a refreshing beverage

for Wisdom's children, Prov. ix. 2, 5. Dr. Murphy says that the "abuse" of "the mixed" or drugged wine (Prov. xxiii. 30) "is condemned;" but I rather think that the use of a wine which "derives additional strength from the infusion of such drugs as mandragora, nux vomica, and the opiates," is condemned. I think that spoiling the good grape-juice with such drugs is the abuse, and that the use of such a "mixture" in ever so small a measure is condemned. Ps. lxxv. 8; Prov. xxiii. 30.

I can see no ground for the exultation with which some persons quote Is. xxv. 6, as furnishing proof of intoxicating wine being a symbol of Gospel blessings, and therefore the only drink (so logical are they) which should be used at the Lord's Table. The word *shemarin* does not denote wine at all, but "lees or dregs;" nor is it

ever translated wine in any other passage of Scripture. It comes from a verb which literally means to keep or preserve, and is twice used in Exodus xii. 42, denoting that of all kept times, the night of Israel's deliverance from Egypt was to be the most observed and kept in remembrance,—“it is a night to be much observed unto the Lord (a night of *shemarin* unto the Lord). This is that night of the Lord to be observed of all the children of Israel.” Gill quotes an old commentator who regards the word in Is. xxv. 6, as meaning *those animals* that are well-kept and clean, according to the law of Moses, rendering the verse thus: “The Lord of hosts will make to all people a feast of ointments, a feast of those (animals) that are kept; of ointments full of marrow; of those that are kept pure.” Coverdale's Bible has it “sweet things”; the Bishops' Bible, “delicate things”; Forerius and Grotius, “a feast of vine-fruit;” the Vulgate “vintage produce.” These early translators did not entertain the idea that the Gospel feast is compared to the pleasures which arise from the use of intoxicating wine. It is contrasted with such pleasures (Eph. v. 18), but never compared to them. But supposing that wine were referred to in Is. xxv. 6, there is actually a term in the verse which seems expressly to exclude the idea of intoxicating wine. The term is “well refined,” or well filtered. For, what is the fact? It is this; wine was filtered to prevent fermentation. Dr. Ure in his “Dictionary of Arts” mentions several things without which fermentation cannot possibly take place, one of which is *gluten* or *yeast*; and he tells us that if this gluten or yeast is removed by filtering, there will be no fermentation. The filter was used by the ancients to separate this gluten or yeast from the wine, and so to render fermentation impossible. Thus Pliny says “the most useful wine is that which has all its strength broken by the filter;” and in the Delphin edition of the Odes of Horace, the editor says “the ancients filtered their wines repeatedly before they could have fermented,” and so prevented fermentation. Thus, if the word *shemarin* do mean wine at all in Is. xxv. 6, there is a word qualifying it which makes it certain that it cannot mean intoxicating wine. If the word denotes intoxicating wine in Ps. lxxv. 8, where Dr. Murphy says “it (denotes what) ranks as a curse,” it cannot denote intoxicating wine in Is. xxv. 6, where he says “it (denotes what) is counted a blessing”; for, although the same word may signify different things in different situations, yet the self-same thing in the same state cannot be a symbol of both a blessing and a curse. If it be said that the abuse of it, or too much of it, ranks as a curse, I simply reply that Scripture does not say so, but just that the thing itself “ranks as a curse,” Ps. lxxv. 8, and “is a metaphor for evil,” Zeph. i. 12. In the former verse the word probably means the “drugs” mingled with the wine, which remain undissolved in the cup of Divine wrath, and which the wicked were forced to drink. Dr. Lees thinks that in Is. xxv. 6, the word means, things preserved, that is, “preserves, dainties, confections,” which form an essential part of Oriental feasts, Neh. viii. 10—and so he accords with the early translators already alluded to—Coverdale's “sweet things,” the Bishop's Bible's “delicate things,” &c. Mr.

Homessays that “preserves, jellies, and confections, of infinitely various sorts, are made in enormous quantities, from the *must*, or newly-expressed grape juice; and these luxuries are the delight of the people.” He further says “there are probably hundreds of shops in Constantinople occupied by the manufacturers of confections from this one article.” He adds, “few strangers know that it is made of this universal grape juice. The Turks are most passionately fond of all confectionaries”—which, of course, are utterly destitute of alcohol, else the believers in the Koran would not use them. That the rich blessings and enjoyments of the Gospel are symbolized by the word in Is. xxv. 6, cannot be doubted, whatever may be the precise meaning of the word; but who would suppose that inebriating wine is meant, except for the preposterous notion that has come to prevail among drinkers of alcohol, that nothing so fitly represents high intellectual and spiritual joys as intoxicating liquors?

The word *ashishah* translated “flagon of wine,” need not be noticed at any length, for there is no word in the original answering to wine, just as is the case with *shemarin*, and Dr. Murphy admits that it does not mean wine at all—contrary, however, to his chief, Archdeacon Tattam; and we therefore proceed to the only remaining word in the Old Testament. *Chemer* or *chamar* according to Gesenius, primarily means “boiling,” “turbid,” “foaming,” and is applied, he says, to the “foaming or raging of the sea,” as well as to the rushing of the grape-juice into the vat. The verb is rendered “he troubled,” in Psalms xlii. 3, “is foul,” in Job xvi. 16, and “daubed,” in Exodus ii. 3, in which verse also the word is translated “slime,” because, says Gesenius, “it boils up from subterraneous fountains like oil or hot pitch, in the vicinity of Babylon, and also near the Dead Sea.” The word in its Hebrew form never signifies wine at all in the Bible, as we have seen to be the case with *ashishah* and *shemarin*. In Ezra and Daniel the Chaldee form is used. It is applied as an adjective to “the blood of the grape” in Duet. xxiii. 14,—“The pure blood of the grape.” “Among the blessings of the good land that the Israelites were to go up and possess was ‘the blood of the grape,’ which, in its unfermented, uncorrupted state, is proved by chemical analysis, to constitute one of the most perfect of nourishing substances—to be really food and drink in one, and therefore, well worthy to rank with the ‘butter of kine, milk of sheep, fat of lambs, and the fat of the kidneys of wheat.’” (*Temp. Bible Com.*) Dr. Murphy seems to admit that there was an unfermented *chemer*, for he says that “*chemer* is pure, or red, or fermented wine”; and farther, that in the case in which it is fermented wine “it is the only term that expressly refers to fermentation as a process in the formation of wine,” implying that there are cases in which it does not denote fermented wine, and in which it does not refer to the process of fermentation. Most important is the admission that none of the other Bible terms for wine refers to fermentation as a process in the formation of wine! Some have argued that *yayin* and even *tirosh* refer to the process of fermentation, and denote, from their etymology, fermented wine. Dr. Murphy is to honest and too good a linguist to do so. He

therefore sensibly discards the whimsical inference of some lexicographers that "*tirosh* is so called because it seizes the brain or inebriates"! Lexicographers may be good at philology but sometimes they are bad at *drawing inferences*. *Tirosh* neither "seizes the brain nor inebriates." MOST SIGNIFICANT it is that the only term which, according to such high authority, can be regarded as denoting, from its etymology, fermented wine, is not one of those which are usually employed in Scripture to denote wine.

There are three Greek words in the New Testament, translated "wine." (1) *Gleukos* occurs only once, Acts ii. 13. Dr. Murphy says "it denotes a sweet wine said to be the same as *must* or the *tirosh* of the Hebrews," and if so, it denotes un-intoxicating wine. His favorite, the Rev. Isaac Jennings, confesses that Dr. Lees' view is admissible, viz, "that the mockers spoke ironically when they said 'these men are full of new wine,'" meaning that it was not new wine or *gleukos* which they had taken but something stronger; and that therefore an intoxicating wine in that passage is not necessarily indicated; while if it were, it is not said to have been used with Divine approval. (2) *Sikera* occurs only once, Luke i. 15, and may be passed over, as Dr. Murphy draws no argument from it, and as it is just the Greek form of *Shechar*, already discussed. (3) The most important word is *oinos*, or *voinos*, as some pronounce it, according to the *digamma*. It occurs thirty-five times, and is obviously derived from the Hebrew *yayin*, which thus gives rise to the English words wine and vine; to the Latin *vinum*, French *vin*, Spanish *vino*, German *wein*, and other continental terms. In a subsequent chapter it will be demonstrated that all these terms are applied in the present day to grape-juice in an unfermented, un-intoxicating state, just as we have seen to have been the case with *yayin*, the root of them all. It will also be shown that *oinos* is used in Greek authors to denote both an intoxicating and un-intoxicating wine. As *yayin* "denotes all stages of the juice of the grape," according to Dr. Murphy's correct definition, and consequently that stage in which it is universally acknowledged to be un-intoxicating, so *oinos*, the very same word, only in Greek form, denotes, in like manner, all stages of the juice of the grape, and consequently sometimes that stage which all admit to be un-intoxicating. Whenever, therefore, we find *oinos* approved in the New Testament—as when our Saviour turned water into *oinos*, at the marriage feast of Cana—of which more in a subsequent chapter—the question still is, was it the intoxicating *oinos*, or the un-intoxicating? What stage of the juice of the grape was it in. The Divine approval of *oinos* is obviously no proof of the Divine approval of intoxicating wine, until it be proved that it is the intoxicating *oinos* which is so approved. Till this be done, I will not believe that the use of intoxicating drink is a doctrine of Scripture, no matter who may be the theological professors who teach it. Happily few professors teach such a doctrine, while many teach the reverse. If the Irish Assembly's Hebrew Professor in Belfast teaches that the Bible "enjoins" the use of intoxicating wine, the Free Church's Hebrew Professor in Glasgow teaches

that the Bible does nothing of the sort; and so does the Hebrew Professor of the Reformed Presbyterian Synod of Ireland. Subsequent chapters will give further evidence and meet difficulties and objections. In the meantime let us sum up the evidence already presented and consider, in the remaining section of this chapter, the result of the examination just made, of all the words in the Original Scriptures translated "wine."

We have now examined all the words both in the Old and New Testaments used to denote wine, and have clearly found that not a single one of them gives proof of God's sanctioning the use of intoxicating wine. Dr. Murphy's own definitions of them proves that they denote sometimes un-intoxicating wines; and where they denote intoxicating wines, it is never said that God approved of their use. According to Dr. Murphy's own definitions there is clearly an un-intoxicating wine in the Bible. It will not be denied that *tirosh*, used 88 times, denotes sometimes at least, a substance un-intoxicating. I have demonstrated that it never denotes an intoxicating substance. And thus 88 witnesses, supposed to be in favor of drinking intoxicating wine, are set aside, or rather proved to be witnesses to the contrary. It will not be denied that *yayin*, the most important word of all, and used 141 times, denotes sometimes an un-intoxicating wine, for it is expressly affirmed to "denote all stages of the juice of the grape"; and thus 141 more of the alleged witnesses are found to give their testimony rather on the opposite side. It will not be denied that *shechar* denotes sometimes an unfermented wine, for it is defined to "denote the fresh palm wine—flowing from an incision made in the top of the tree"—and it becomes the intoxicating *shechar* "when it has gone through a process of fermentation;" and of course it is unfermented previous to such process; and thus 23 witnesses more are found to be worse than worthless for those who produce them. It will not be denied that *asis* denotes a wine sometimes, if not always, un-intoxicating, for it is defined as denoting "the juice of of fruit in general—the juice which flows out from treading the fruit"—nor that *sobe*, which is defined as denoting "the boiled or inspissated juice of the grape," denotes a wine sometimes unfermented—nor *chemer*, which Dr. Murphy says "in the case in which it denotes fermented wine, refers to the process of fermentation in the formation of wine," implying cases in which it denotes what is unfermented, and does not refer to the process of fermentation. The word *oinos* shares the fate of *yayin*, denoting, like it "all stages of the juice of the grape." Thus the whole of the supposed vouchers for the Divine sanction of the use of intoxicating wine are set aside, or they give evidence to the contrary. Dr. Murphy's own definitions of the Hebrew terms for wine demonstrate that there is no word for fermented wine in the Bible—no word meaning that only, and yet his conclusions are actually founded on the assumption that there is no word for wine in the Bible except what means fermented wine alone. Positively what is admitted, or at least clearly implied, in his definitions, is denied in his conclusions. His definitions clearly demonstrate an un-intoxicating wine to be in the Bible, while

his conclusions are founded on the assumption of *no* wine being in the Bible except the intoxicating. The admission of an unintoxicating wine in the Bible upsets his whole theory. His thorough honesty and profound philology enable me to refute his illogical conclusions. It is not the Professor's evidences and arguments that I find most fault with—it is his inferences—inferences wholly unwarranted by any arguments adduced, but rather indeed contradicted by them. I do beseech all his readers carefully to note the grounds of his inferences. For example, he says, (p. 6), "this shows (what shows?) that the disapproval arises not from its exciting power, but from its being partaken of to excess." Now this is not shown by anything in the previous pages. The inference is wholly unwarranted by anything going before. Again, "it will be obvious to the dispassionate mind that the fruit of the vine is approved of in some passages and condemned in others, not because there are two kinds of wine, good and bad, or unintoxicating and intoxicating, but because it is used sometimes with moderation, and at other times to excess." Now this is not obvious. Nothing is adduced to make it obvious. It is no conclusion from premises. It is purely an inference wholly unwarranted by anything previously said. Not a word is there in the texts adduced about "moderation" or "excess," but just the thing itself is lawful in the one case and prohibited in the other, being, as we think, unintoxicating in the one case and the reverse in the other. Again, he says, "it is evident from these facts (what facts?) that the New Testament agrees with the Old in making no distinction of sorts of drink into permitted and prohibited, in pronouncing every kind of wine a blessing in itself, in permitting the moderate use of all then known forms of drink!" Now this is not evident from any "facts" mentioned. No such "facts" appear in the previous sentences. It is just an assertion—a gratuitous inference.—"Every kind of wine a blessing in itself!"—"all the then known forms of drink permitted in the Bible!" even the "mixed wine" which "derives additional strength from the infusion of such drugs as myrrh, mandragora, nux vomica, and the opiates!!!"

Let the reader watch carefully the connection between the premises and inferences, and not take it for granted that because Dr. Murphy asserts it, it must therefore be correct, as if such a learned and pious Divine, and so good a Professor of Hebrew could not make a mistake upon a subject which he has not thoroughly studied. Strength of Hebrew alone can no more settle the "Bible Wine Question," than it can solve the question of the pre-Adamite history of the earth, or determine whether the earth goes round the sun. Regard must be had to the usages and facts of vine-growing lands. Dr. Murphy holds to the dogma that this "interesting class of texts" teaches that God sanctions the use of intoxicating wine (and many will think of *our* wines and whiskey too) as tenaciously, it would seem, as any of the doctrines of the Confession of Faith, and denounces those who cannot subscribe it, although he confesses that he thereby seems to many to oppose the "good cause" of total abstinence. The "GOOD CAUSE!!" If total abstinence

be a "good cause," why does he not write in its support, instead of writing what all its enemies boast of as its extinguisher? If "its rash friends seek to uphold it by wrong and pernicious argument"—if "they urge it on mistaken grounds," and "force it into the room of the Gospel," &c., &c., why does not Dr. Murphy "seek to uphold the good cause" by sound and useful argument, and "urge it" on right grounds, and make it helpful to "the Gospel?" O no; he cannot do this. Hear his own words: "I must at present confine myself to the one point, namely, that the Bible not only permits the use of wine (of course he means intoxicating wine, for all teetotalers acknowledge that the Bible permits the use of wine, only not the intoxicating, 'the mocker') but actually enjoined its use as a drink-offering, and still enjoins it in the Christian Church, as an emblem of our participation by faith in the salvation purchased by the blood of Christ!" The tipplers, the publicans, all who are engaged in the liquor traffic and all who oppose the temperance movement, are in ecstasies with Dr. Murphy's tract. It is their last hope. Yet this "one point," upon which the eminent author feels bound to concentrate his energies, as if the upholding of it was "at the present time" more important than endeavoring to abate the horrible drunkenness so frightfully increasing in his own town, and as if the whole authority of the Bible depended on it, is no part of Scripture teaching. To maintain it is to "teach for doctrines the commandments of men." For, it is not proved that "the Bible permits," that is, sanctions, or teaches us to use, "intoxicating wine," even such as is used in vine-growing lands—much less the mixture called wine which is drunk in Ireland—nor is it proved that the wine enjoined as a drink-offering was intoxicating—the contrary seems morally certain—while it is proved, as I will show in a subsequent chapter, that the Bible does not "enjoin intoxicating wine in the Christian Church, as an emblem of our participation by faith in the salvation purchased by the blood of Christ." Even if all were proved that is asserted in that wonderful sentence, still Dr. Murphy's own acknowledged principles should have led him to press upon all Christian people the duty of totally abstaining, in the present awful times of increasing drunkenness, from all intoxicating drinks, instead of writing what has led some to abandon total abstinence, and what is hailed as giving a licence, on Bible authority, to use such drinks, and is boasted of as tending to crush for ever the total abstinence movement. I hope he will soon write again, advocating total abstinence on what he regards as right principles.—*From Pamphlet in reply to Dr. Murphy, 112 pp., price Sixpence.*

WINE AS A STRENGTHENER.—Dr. Hassall, in an able article in *The Lancet* on the supporting properties of wine, states that a bottle of claret does not contain more than a grain and a fifth of nutritious matter, that a bottle of sherry contains about two grains, whereas a pint of beef-tea contains forty grains; and in a pint of milk there are about forty-five grains of nutritious matter—that is to say, one pint of milk contains more nutritive matter than twenty bottles of sherry, or forty bottles of claret!

## Juvenile Department.

### THE BLIND BARD'S APPEAL.

It must be either right or wrong  
 To drink what men distil or brew,  
 Fermented wine, or liquor strong—  
 Friends don't you own the axiom true?  
 If right, then use the pleasant drink,  
 No matter what abstainers say:  
 You're sure you're right, but so are they,  
 Then ere you do it, stop and think.  
 It grieves the Lord—can that be right?  
 Because it fills His earth with woe,  
 Is guilt's sworn friend, and good's chief foe,  
 And turns the fairest day to night.  
 It robs the young man of his strength,  
 And as his body wastes away,  
 Fiends riot in his mind's decay  
 And drive him to his doom at length.  
 Vainly from ghastly fears he flies,  
 From demon shapes, and conscience sting;  
 He lives a vile and ruined thing,  
 Then in despair unbidden dies.  
 Oh! could our legislators view  
 This curse as on that dreadful day,  
 When heaven and earth shall flee away,  
 With scaleless eyes they'll do,  
 No more they'd war against the slain,  
 But by one just and sweeping Act,  
 The hapless victim would protect,  
 From those who ruin him for gain.  
 But why against the statesmen rail,  
 When churchmen countenance the trade,  
 Which turns out drunkards ready made,  
 Within the church's pale?  
 Still in the church the trader bides;  
 In God's house takes his honored stand.  
 And trembling Christians from his hand  
 Receive Christ's cup—which he provides.  
 The noblest sons of holy song  
 Sing not to charm, or soothe, or please,  
 But sway men's hearts like wind tossed trees,  
 By impassioned pleading against wrong.  
 Long under wrong this land has lain;  
 Ye Bards, all lend your heaven lent voices,  
 Till every Irish home rejoices  
 Over the Drink Fiend slain.

MATHEW SIMPSON.

Newtownards.

### J. B. GOUGH'S APPEAL FOR PROHIBITION.

I HEARD a young man in a railway carriage tell us his own story, while conversing on the Maine Law. Said he, "My father was a drunkard for years; my mother was a strong-minded energetic woman; and with the help of the boys, she managed to keep the farm free from debt. When my father signed the pledge, that which pleased her most, next to his having signed it, was that she could tell him there was not a debt nor a mortgage on the farm. My father used to drive into

the city, about eight miles distant, twice a week; and I recollect my mother saying to me, 'I wish you could try and persuade your father not to go any more. We don't need that which he earns; and George, I am afraid of temptations and old associates.' 'O,' said I, 'don't think of it; father's all right.' One evening we had a heavy load, and were going towards home, when my father stopped at one of his old places of resort, and gave me the whip and reins. I hitched the horses, tied up the reins, and went in also. The landlord said, 'I am glad to see you; how do you do? You are quite a stranger. How long is it since the temperance whim got hold of you?' 'Oh, about two years,' said my father. 'Well,' said the landlord, 'you see we are getting on here very well,' and they chatted together some time. By-and-by he asked my father to have something to drink. 'Oh, no,' said he, 'I don't drink now.' 'Oh, but I have got a little temperance bitters here,' said the landlord, 'that temperance men use, and they acknowledge that it is purifying to the blood, especially in warm weather. Just try a little.' And he poured out a glass and offered it. I stepped up and said, 'Don't, don't give my father that; to which, he replied, 'Well, boys aren't boys hardly now-a-days; they are got to be men amazingly early. If I had a boy like you, I think I should take him down a little. What do you think Mr. Meyers? do you bring that boy to take care of you? Do you want a guardian?' That stirred the old man's pride, and he told me to go and look after the horses. He sat and drank till ten o'clock; and every time the landlord gave him drink, I said, 'Don't give it to him.' At last my father rose up against me—he was drunk. When he got upon the waggon, I drove. My heart was very heavy, and I thought of my mother, 'Oh! how will she feel this?' When we got about two miles from home, my father said, 'I will drive.' 'No, no,' said I, 'let me drive.' He snatched the reins from me, fell from the waggon, and before I could check the horses, the forward wheel had crushed his head in the road. I was till midnight getting his dead body on the waggon. I carried him to my mother, and she never smiled from that day to the day of her death. Four months after that she died, and we buried her. Now," said the young man, after he had finished his story, "*That man killed my father,—he was my father's murderer!*"

There is not a publican but can take your brother, your father, your son, into his dram shop to-night, and make him drunk in spite of your entreaties and prayers, and kick him out at midnight, and you may find his dead body in the gutter. All you have to do is to take the body, bury it, and say nothing about it; for you have *no redress, no protection!* Now protection is what we want. Come and help us. Hurrah for prohibition!!

### ARE THEY GOD'S GIFTS OR MAN'S INVENTIONS?

SOME persons speak of intoxicating liquors as if they were given us by the Almighty, but this is

a great mistake. If you want water there's an unlimited supply; if milk, there is plenty at hand; if the cooling juice of fruits, you can have them at once by a gentle squeeze; but if you want intoxicating liquor, you may search the whole domain of nature and find none. How then, does it come? I will tell you. Men, for instance, take ripe grapes, squeeze them into a vat, and then *ferment* the juice, by which alcohol is created in it, or more plainly *spirit*. They then barrel and afterwards bottle it up, and this is called WINE. Again, they take and *ferment* in the same way large quantities of inferior grapes, and after thus producing spirit, they *distil* it; that is, they apply heat to the liquor, and the spirituous parts fly off, and this they call BRANDY. Others, in the West India Islands, take the waste sugar canes, and after crushing them and washing out the sugary particles, *ferment* the liquor. This produces alcohol, and they distil it as before. This is afterwards colored by burnt sugar, and is called RUM. In England they take barley, and it produces sweet matter by *spiriting* it in malting. Then they wash out this matter by hot water in mashing. Afterwards it is mixed with hop water to give it bitterness, and then, by *fermentation*, spirit is produced, and this liquor is called ALE. PORTER is made by a similar process, but from darker malt, more burned in drying. In Scotland and Ireland this fermented malt liquor is put through a distil, and the strong spirit which flies off is called WHISKEY. Large quantities of whiskey are also made from corn in a similar manner. Whiskey is sometimes put through a distil a second time, mixed with juniper berries, and then it is called GIN. Dear young reader, remember intoxicating drinks are not good creatures of God, but bad articles of man's device.

#### TEMPTED AND RUINED.

MARY HARVEY was a pretty girl, and she never looked half so pretty as when she stood by the side of William Grant—the orange flowers clustering amid the ringlets of her hair, and a beautiful and costly veil of lace shading her features. Yes, Mary Harvey was a pretty bride, and many a fair maiden envied her the position she had gained by her marriage; for William Grant was a wealthy man, and remarkably good looking withal. William took his bride to a home of luxury, and for many months they lived most happily together, but the demon of intemperance, ever on the alert for victims, singled out this young man upon whom to practise his fascinations. Night after night William tarried over the wine-bottle and beside the card-table; week after week he saw hundreds of pounds swept from his possession; and still he yielded to the wiles of the Tempter. He drank deeper and deeper to drown the voice of conscience, and two years from the day he brought Mary Harvey, a happy bride, to his princely home, deprived her of the comforts with which she had been surrounded; and, in their place he provided small and poorly-furnished apartments and treated her and her only child with neglect and unkindness. His fortune had all been spent at the gaming table and at the fashionable Tavern. He could no longer find a welcome in the halls of dissipation, when he parted with his fortune.

When the bird has been stripped of its plumage, it must seek some other quarters; and William Grant sank lower and lower in crime and infamy.

One evening he returned to his miserable room, apparently perfectly sober; and Mary indulged in the fond hope that he was about to reform, and said: "You will not go out again to-night, William, will you?" "I must—I have an engagement." "Oh, William, do remain with me—you cannot imagine how lonely I feel when you are away all night—I have such terrible thoughts." "Terrible thoughts!" he repeated; "I wonder what women don't have terrible thoughts. But never mind, Mary, this afternoon I won a hundred pounds—to-night I shall perhaps treble it; and may in a short time regain my fortune, and then shall reform and become a better man; and we will again live in style, and show people that some folks are as good as others." "Oh, William, do not think of it—I do not want to live in style; if you would only leave off drinking, we would be happy—oh, so happy!" "Nonsense! Now, Mary, don't begin a temperance lecture, for I will not hear it. Good night!" and in another moment he was gone.

All night Mary sat lonely, waiting her husband's return. Hour after hour took its flight—one, two, three o'clock came—and still she sat there, sewing and weeping. At length William rushed into the room, his hat off, his eyes glaring wildly. Mary, horrified, sprang up, and exclaimed, "Good Heavens, what is the matter?" "Matter? O nothing! only I've killed the wretch who dared to call me a thief! I've killed him, and they're after me now! Hark! They're coming up stairs! Oh, do you hear? I'm a murderer—ha! ha! ha!" he shrieked in a wild and terrible manner. Three police officers entered the room, and before Mary could comprehend the scene, they seized her husband and dragged him away. A moment she stood gazing at them, then with one wild shriek of despair, she sank senseless upon the floor. William Grant was tried and convicted of murder; but ere the day set for his execution arrived, he was found dead in his cell—he had committed suicide. Mary is an inmate of a Lunatic Asylum—her child is in the Home of the Friendless.—*London Temp. Tract.*

#### AN HONEST PUBLICAN'S ADVERTISEMENT.

FRIENDS AND NEIGHBORS,  
Grateful for the liberal encouragement received from you, and having supplied my Drunkery with a new and ample stock of choice

WINES, SPIRITS, AND MALT LIQUORS,  
I thankfully inform you that I continue to make Drunkards, Paupers, and Beggars, for the sober, industrious, and respectable community to support. My Liquors may excite you to riot, robbery, and blood, and will certainly diminish your comforts, augment your expenses, and shorten your lives. I confidently recommend them as sure to multiply fatal accidents, and distressing diseases, and likely to render these incurable. They will agreeably deprive some of life, some of reason, many of character, and all of peace—will make fathers fiends, wives widows, mothers cruel, children orphans, and all poor. I will train the young to ignorance, dissipation, infidelity, lewd-

ness, and every vice—corrupt the ministers of religion—obstruct the gospel—defile the church, and cause as much temporal and eternal death as I can. I will thus “accommodate the public,” it may be at the cost of my never-dying soul. I have a family to support,—the trade pays,—and the public encourage it. I have a character from my minister, and a licence from the magistrates; my traffic is lawful; *Christians countenance it*; and if I do not bring these evils upon you, somebody else will. I know the Bible says, “Thou shalt not kill;” pronounces a “woe unto him that giveth his neighbor drink,” and enjoins me not to “put a stumbling-block in a brother’s way.” I also read that “no drunkard shall inherit the kingdom of God.” and I cannot expect the drunkard-maker, without repentance, to share a better fate; but I wish a lazy living, and have deliberately resolved to gather the wages of iniquity, and fatten on the ruin of my species. I shall therefore carry on my trade with energy, and do my best to diminish the wealth of the nation, impair the health of the people, and endanger the safety of the State. As my traffic flourishes in proportion to your ignorance and sensuality, I will do my utmost to prevent your intellectual elevation, moral purity, social happiness, and eternal welfare.

Should you doubt my ability, I refer you to the Pawn-Shop, the Poor-House, the Police-Office, the Hospital, the Jail, and the Gallows, where so many of my customers have gone. The sight of them will satisfy you that I do what I promise.

JUDAS HEARTLESS.

N.B.—I teach young and old to drink, and charge only for the materials; a very few lessons will be sufficient.

## THE STRIPLING AND THE GIANT.

BY E. M. K.

He comes in all his vaunted might,  
With weapons burnished for the fight;  
The worshipper at Dagon’s shrine,  
The man of war—the Philistine!

And one from Israel’s camp draws near,  
A stripling, yet devoid of fear;  
No weapon, save a sling and stone,  
No trust but in his God alone.

But he who guides that pebble’s aim,  
Doth ever thus his power proclaim;  
Giving his weak ones strength to stand—  
The champions of their native land.

Earth has her tyrants still to slay,  
And David’s God is ours to-day;  
And in His strength we would lay low  
Intemperance, our giant foe!

He has his captives—we would bring,  
To rescue them, our stone and sling;  
He has his legion host—but we  
Look to our God for victory!

## AN APPEAL TO CHRISTIANS.

Drunkards are dying day by day,  
Thousands on thousands pass away;  
O Christians to their rescue fly,  
And seek to save them ere they die.

Wealth, labor, talents freely give,  
That those now perishing may live;  
What has your Saviour done for you,  
And what for them will ye not do?

## The Raphoe Presbytery and the League.

**A**FTER a meeting of the Raphoe Presbytery, held in October last, a paragraph appeared in the *Londonerry Sentinel*, supplied by a “Correspondent,” purporting to be a summarized report of the proceedings of the meeting. In this professed report, among other matters it was affirmed that “It was resolved that arrangements should be made in all congregations of the Presbytery to receive deputations from the Assembly’s Committee on Temperance, but that the Presbytery did not bind any minister to receive as deputy any agent of the Irish Temperance League. From what could be inferred from the conference there was a unanimous condemnation of the extreme views of some advocates of the temperance cause on the ‘Wine Question.’”

Our readers will recollect that this alleged resolution was criticized in the *Journal* for December, in a letter signed, “A Member of One of the Congregations of the Raphoe Presbytery.” Up till that time the report was uncontradicted, was accepted as true by the public, and was, therefore, fair matter for public criticism either on the platform or in the press. We had often heard it spoken of, and never heard anything but one opinion expressed regarding it, namely, that it was one of the most absurd resolutions ever adopted by any Presbytery. How it could have

been passed was a matter of wonder to many who knew the general intelligence and high character of the members of the Presbytery. For the sake of both the Presbytery and the temperance cause we have been glad to learn that no such foolish resolution was passed by the Presbytery. A respected member of the Presbytery, a friend of the temperance movement, has kindly forwarded to us the following, which we gladly publish, as a correct copy of the resolutions on temperance adopted by the Presbytery on the occasion:—

“1. That the members of the Presbytery be, and they hereby are, enjoined to preach on the subject of Temperance on the last Sabbath of November.

2. That the ministers of the Presbytery be left to the exercise of their own discretion as regards the making of arrangements for holding public meetings on the subject, and also as regards those whom they may select to address such meetings.”

This puts the matter right as far as we are concerned, but we think the Presbytery should endeavor to discover the party by whom they were so strangely misrepresented and have him duly censured, and the Editor of the *Sentinel* should look after the “Correspondent” by whom he has been hoaxed.



## Tobacco as a Medicine in the Belfast Union Hospital.

**A**T the weekly meeting of the Belfast Board of Guardians, held in the Work-house on 9th March, on the application of Dr. H. Johnston, it was resolved to allow a supply of tobacco to such patients in the hospital and infirmary as the medical men might think it would be beneficial to. Dr. Johnston said that tobacco was found to be a useful soothant to patients, especially to old people. He instanced the case of an old woman in the lunatic asylum on whom a smoke of tobacco had a soothing effect. Mr. T. Gaffikin opposed the application, which after some discussion was granted. The following well-timed criticism on this irrational decision appeared some days afterwards in the *Belfast News-Letter* :—

SIR,—At the recent meeting of the Belfast Board of Guardians the use of Tobacco to the insane and infirm in the workhouse was recommended, and some discussion took place with regard to its advantages to those who had been accustomed to its use previous to admission. With your permission, I shall make a few remarks on some of the effects of tobacco on the inmates in question, so that the ratepayers may be the better able to judge as to whether it would be a boon to grant the indulgence referred to. The poor admitted into the workhouse, both sane and insane, have, with very few exceptions, been, previous to admission, deprived of almost everything necessary to maintain mind and body in a healthy state; and those who were deprived of the necessities and comforts of life in very many instances deprived themselves by spending money in tobacco, whiskey, and other luxuries as injurious to their circumstances as they were destructive to their health. In fact, amongst the poor, next to whiskey, tobacco, at the present time, leads to most mental and bodily disease, as well as poverty; and, instead of being encouraged, smoking should be rigidly forbidden, to those who are compelled to apply for public relief, be their state of mind or body what it may. Surely no one is weak enough to believe that 6d or a 1s a-week spent in tobacco would add to the comfort of the poor. So far from answering, if smoking were permitted and encouraged with this intention, it would be found to totally fail to answer the end in view. It is the wealthy idler that is the greatest consumer of tobacco, and not those who are disordered in mind or body. Real mental or bodily disease is unattended with a desire or a painful longing for the use of the pipe. It is far too depressing in its effects for the sick, and they consequently reject

it so long as the sickness continues. I have never known a single instance to the contrary, and the same holds good in mental as well as bodily disease—the longing for the use of tobacco is extinguished for the time being. The destructive effects of tobacco in persons of all ages and classes are to often brought under the notice of the physician. The heart, the stomach, the lungs, the liver, the brain, and every other organ of the body suffers more or less from its habitual use; but in some organs and in some constitutions this is more marked than in others. In the United States, where the use of tobacco is still more indulged in than in this country, its poisonous effects are more frequently witnessed. Without entering into particulars, I may state that the heart is the organ on which tobacco seems more particularly to concentrate its exhausting and depressing effects. In the United States paralysis of the heart is of far more frequent occurrence than in this country, and the excessive use of tobacco referred to, I have no doubt, is the cause of the difference. In old age, tobacco is specially fatal, just because it is a painful depressor of the heart—in old age often enfeebled in its action from the effects of organic disease. In mental disease, tobacco is very pernicious, more especially when it is of the low or melancholic kind.

Let the insane and infirm in our workhouse have suitable food and clothing, and everything necessary for health and comfort, but do not give them what would neither contribute to the one or the other. By keeping them able to do a little work, constantly employed, and by amply supplying them with what are strictly the necessities of life, there will be comparatively few applicants for tobacco. One or two months will, in any case, so weaken the craving for smoking that it will no longer be a source of misery to be deprived of it. The example of one indulging in its use would renew the desire for it in others, and the indulgence granted to one must be granted to a hundred. The present is an age of progress; but, as regards tobacco-smoking, I greatly fear we are proceeding too rapidly for safety to the health and saving of the purse, and I would most respectfully urge caution on the part of those who would give tobacco to paupers, and thus contribute by their influence to promote a habit that nothing could justify in any rank of life.—I am, very truly,

ROBERT LITTLE, M. D.

Belfast, 10, College Street South,  
March 12, 1869.

## The Temperance Movement.

**BELFAST.**—During the past month the Committee of the League have been unusually busy in making preparations for the Annual Meetings in Belfast. These meetings will have been held by the time this reaches our readers, with what measure of success we shall be able to report in our next issue. The weekly meetings of the Total Abstinence Association were held in the Kent Street Hall during the month as usual. The Annual Soiree of the Association was held in the Methodist School-room, Donegall Place, on 3rd March. There was a large and respectable attendance. Mr. G. Reilly, President, occupied the chair, and Mr. W.

Brown, Secretary, read the annual report, which spoke in eulogistic terms of the labors of the able and earnest agent, Mr. John Reid. Appropriate addresses were delivered by Rev. W. Kirk, Dr. Monck, Rev. C. J. McAlester, Mr. C. Pelling, Rev. J. Martin, and Rev. G. Cron. Singing and recitation by Messrs. J. Mountain, G. Baird and R. Riddell, diversified the interesting proceedings of the evening. Mr. Mountain conducted his musical Band of Hope meetings during the past month about three times a week as usual, in various parts of the town, including the Independent School-room, Donegall Street; Wesleyan School-

room, Falls Road; Presbyterian School House, Cromac Street; National School House, Welsh Street; and Salem School-room, York Street. 9th March, a Band of Hope meeting was held in the Wesleyan School House, Old Lodge Road. Mr. B. Glasgow presided and addresses were delivered by Messrs. M. Fadden and Fullerton. 11th March, Mr. Pyper lectured to the Seamen's Society, in the Bethel, Pilot Street, Captain Crawford presiding. Mr. W. Lyons also addressed the meeting. 15th March, Mr. Pyper delivered the fourth of the series of lectures in the Keshhead Presbyterian Church—subject, "Alcoholic Medication a Source of Disease, Drunkenness, and Death." Rev. J. Greenless, A.M., occupied the chair and the audience was large and respectable. 16th March, Mr. Allworthy addressed the weekly meeting in Kent Street, Mr. J. Riddell presiding. 24th March, Mr. Pyper delivered a Band of Hope address at a very large Sabbath School Soiree in Keshhead School-room. Rev. J. Greenless presided and the other speakers on the occasion were Rev. W. Johnston and Mr. H. Aikin.

**BALLYCLARE.**—23rd March, Rev. John White lectured to a large and respectable audience in the new Presbyterian Church, Ballyclare. Rev. E. M. Legate occupied the chair.

**BALLYNAFEIGH.**—30th January, Mr. Mountain held a Band of Hope meeting in the school house, Ballynafiegh.

**BALLYTRIM.**—23rd February, Rev. G. H. Shanks lectured to a crowded audience in Ballytrim School House, near Killyleagh.

**BESSEBROOK.**—23rd February, a great Permissive Bill meeting was held in the large School House, Bessebrook. Mr. F. J. Harris occupied the chair and explained the object of the meeting and the nature of the Permissive Bill. It was moved by Mr. F. Davis, seconded by Mr. W. Hobson, and passed nem. con., "That it is the unanimous opinion of this meeting that the present licensing system is fraught with extensive evil, physically, morally, and religiously, to the inhabitants of our country." It was next moved by Rev. T. Cromie, seconded by Mr. A. Pringle, supported by Mr. E. W. Doyle, and passed unanimously. "That, feeling deeply sensible of the benefits which we have enjoyed by the entire absence of public-houses from our midst, we now pledge ourselves to do all in our power to procure the same blessing for the whole land." The last resolution, which was moved by Mr. J. N. Richardson, jun., seconded by Mr. H. Barcroft, supported by Mr. Weir, and enthusiastically carried was as follows:—"That we use our utmost endeavors to promote the passage of Sir Wilfrid Lawson's Permissive Bill, by a unanimously signed petition from Bessebrook and neighborhood." It is surely most interesting and cheering to find a petition thus going forward to Parliament from a town of 3,000 inhabitants, expressing their gratitude for the absence of drinking-shops and praying for the extension of the same great blessing to their fellow-citizens.

**BROOMHEDGE.**—1st March, a good meeting was held in the Methodist Chapel, Broomhedge. Mr. Allworthy attended and addressed the meeting in the room of Mr. Pyper, who was unable to be present from indisposition. Another good meeting was held in the same place on 22nd March, when suitable addresses were delivered by Rev. E. Thomas, Messrs. S. Smith, L. Shaw, S. Jones, and R. Brady. Rev. T. G. Seymour presided on both occasions.

**CUMBERCLAUDY.**—23rd February, Mr. Pyper lectured in Cumberclaudy Presbyterian Church, County Derry. Mr. D. Crawford presided, and a cordial vote of thanks was given to the lecturer on the motion of Mr. E. Irwin, seconded by Mr. J. Irwin.

**DERRYAVILL.**—9th March, Mr. Allworthy lectured in Derryavill Methodist Chapel, near Portadown. Mr. B. Wilson presided.

**FAUGHANVALE.**—26th February, Mr. Pyper lectured to a crowded and highly respectable audience in Faughanvale National School House. Rev. F. Fetherow occupied the chair.

**KNOCKBRACKEN.**—22nd March, Mr. Pyper lectured to a large and attentive audience in Knockbracken School House. Rev. Dr. Houston occupied the chair and a vote of thanks was cordially passed to the lecturer on the motion of Mr. J. Cheyne, seconded by Mr. W. McDowell.

**LAGAN VILLAGE.**—10th March, Rev. G. Warner lectured in Lagan Village School-room, Mr. Hamilton in the chair.

**LIGONIEL.**—18th March, Mr. Pyper lectured in the Wesleyan School House, Ligoniel. Mr. Shanks occupied the chair and a vote of thanks to the lecturer was carried by acclamation on the motion of Mr. Palmer, seconded by Mr. Williamson.

**LONDONDERRY.**—24th February, Mr. Pyper lectured in the Corporation Hall, Londonderry, Rev. Mr. Hamilton presiding, and on 25th February, he lectured in the same place, Mr. D. Crawford in the chair.

**NEWTOWNARDS.**—9th March, Mr. Pyper lectured to a large and respectable audience in the Assembly Rooms, Newtownards. Mr. G. Harrison presided on the occasion, and Mr. M. Harbison took part in the proceedings.

**OMAGH.**—At the quarterly leaders' meeting held in the class-room in connection with the Wesleyan Chapel, Omagh, on Tuesday evening last (16th March) the subject of intoxicating drinks and the rule of the society regarding their use were introduced by one of the leaders. He briefly laid before the meeting the necessity of pledging themselves to adhere to the rule—to neither buy, sell, nor drink intoxicating liquors except in cases of extreme necessity. The resolution having been seconded by another leader, was put to the meeting and passed unanimously.—**TRAONE CONSTITUTION.**

Rev. J. Corkey, LL.B., lectured for the League during the fourth week of March, in Strabane, Newtown Stewart, Omagh, Donaghmore and Dungannon. These meetings will be more fully noticed next month.

#### PERMISSIVE BILL PETITIONS.

We have given a proper form of Petition to the House of Commons in favor of the Permissive Bill, with some advice to petitioners, at pages 49 and 50. We shall here add further directions that may be of service to some. When a Petition is adopted by a public meeting begin it thus, "The humble petition of a public meeting convened in [name the building, town, county, &c.] Petitions require to be plainly written (not printed) on one side of a large sheet. When adopted by a public meeting the chairman must sign on behalf of the meeting. Petitions from societies, congregations, workshops, or the inhabitants of any district, should be signed as numerous as possible, and the signers should add their places of residence. Women may sign, but not children under sixteen years of age. Any number of sheets of signatures may be pasted to the petitions. Petitions can be sent post free, and must be made up in a roll open at the ends, addressed "Petition to Parliament," to be forwarded [to the House of Commons] to the member for the county or borough, or other member when specially selected for the purpose. A separate letter should be sent to the member of Parliament when the petition is sent off, respectfully requesting him to present and support the same. One or more names must be written on the same sheet that contains the petition. Copies of this form can be had on application to the secretary of the United Kingdom Alliance, 41 John Dalton Street, Manchester, or to the secretary of the Irish Temperance League, 14 Donegall Street, Belfast.

#### TO READERS AND CORRESPONDENTS.

"The Belfast Presbytery on Temperance," in our next.

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All Communications on the business of the League should be addressed to E. ALLWORTHY, Secretary, 14 Donegall Street, Belfast.

# THE IRISH TEMPERANCE LEAGUE JOURNAL.

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1st MAY, 1869.

[ONE PENNY.]

## The Presbytery of Belfast on Temperance.

**O**NE of the most hopeful signs of progress in our good movement is the increasing attention given to it by the churches. The Methodists have long been able to make the creditable boast, that no member of their denomination in Ireland is engaged in the liquor traffic. The Reformed Presbyterian Church in Ireland several years ago laudably enacted that any member of their body from that time forward having the hardihood to go into the business should be denied church privileges, and sessions of congregations were recommended to deal faithfully with those then in the trade, by either urging them to give it up, or expelling them if they persisted in it. We believe the denomination is now almost entirely purged of the accursed trade. Other denominations are beginning to imitate the good example. Some congregations in connexion with the General Assembly of the Presbyterian Church in Ireland are free from the contamination of the traffic and are resolved to remain so: and at the monthly meeting of the Belfast Presbytery held on 2nd March, Rev. Wm. Johnston moved, and Rev. Dr. Morgan seconded the following resolutions:—

“Inasmuch as intemperance forms one of the most prominent and besetting sins of the present time, and has been for some years on the increase throughout the empire, and especially in Ireland, Resolved—1. That this Presbytery earnestly recommends that the ministers, elders, and members of the Church shall testify specially against it, both by precept and example, and by the preaching of the Word, prayer, and the faithful exercise of discipline, and the organization of temperance societies and bands of hope, try to counteract its destructive influence. 2. That, inasmuch as the spirit traffic is inseparably associated with temptation to sin, and is exercising a most demoralizing

power on the community, this Presbytery overture the General Assembly—(1) To enjoin on all sessions that they shall watch carefully all applications for spirit licences, or for grocery and spirit licences, and use all efforts, by remonstrance or otherwise, to warn any member of the congregation or Church who may so apply of his danger, and save him from evil; (2) to enact and declare that no individual engaged in the spirit traffic shall be eligible for any office in the Church. 3. That, inasmuch as the spirit traffic develops its most offensive and demoralizing action on the Lord's Day, and has been specially exempted by the Legislature from the restrictions imposed on all other branches of business by the Sabbath law, this Presbytery is resolved to take and encourage such steps as shall procure from the Parliament an enactment for Ireland, similar to that known as ‘The Forbes Mackenzie Act’ for Scotland, by which all traffic shall be prohibited on the Sabbath day.”

Several members of the Presbytery objected to the second resolution, and the matter was referred to a committee for consideration. The committee brought in a report at the April meeting of the Presbytery, which recommended the petitioning of Parliament in favor of Sunday Closing and the Permissive Bill, and that sessions should warn members of their congregations applying for licences against the sin of engaging in the spirit traffic. The report was unanimously adopted. This is good so far as it goes, but we regret the original resolutions were not carried. The fact, however, that they were brought into the Presbytery and discussed at all, points to a good time coming, and furnishes gratifying evidence of the rapid growth of a high-toned temperance sentiment in Belfast.

The “Belfast News-Letter” of 8th March contained a characteristic letter from the pen of Dr. Henry Brown, headed

"Modern Temperance," in which the members of the Presbytery who supported the resolutions were severely reprimanded for attempting "to interfere in the secular affairs of individuals," and to deprive men of holding office in the Church whose "conduct is in every respect as consistent as that which characterizes some of our ministers of religion"—men whose "money is often sought to liquidate debt," and "whose stipend is as good in paying pastors' bills as that of the noblest or wealthiest lord." No member of the Presbytery thought it worth while to reply, but our good friend Mr. Henry Brown, of Donaghmore, thought the opportunity for saying a word in behalf of our cause should be embraced and addressed a letter to the *News-Letter*, replying to his Belfast namesake and defending the action of the Presbytery. The Editor declined to insert the letter because the writer's name was not attached to it. Mr. Brown met the objection at once by forwarding the letter again with his name appended in full, but strange to say it was still refused. We consider this anything but even-handed justice. Mr. Brown has kindly forwarded us a copy of his letter. It would be well worthy of a place in our columns had we space for Dr. Brown's letter to accompany it. In the course of his letter Mr. Brown says:—

"It has been a subject of wonder to Dr. Brown that such an idea should be entertained at all by the Presbytery as that of depriving men of office in the Church because they are engaged in the spirit traffic. Rather is it not a wonder why the Presbyterian Church in Ireland has so long neglected the duty of freeing itself from having any connexion with a traffic, which is awfully subversive of its members' temporal and spiritual interests? If we cast our eyes across the Atlantic to the churches there, we find a very different state of matters. It is one of the most significant features of the movement in America, and shows the hold it has taken upon the deepest and holiest convictions of the best portion of the community, the fact, that in all the great State Temperance Conventions, the various religious organizations co-operate in the call and in sending delegates to the conventions. At the great National Temperance Convention held at Cleveland, Ohio, on the 29th and 30th July, 1868, the preliminary call was signed by the official representatives of all the temperance organizations, and also by the President of Dartmouth College, the President of Williams' College, the Bishop of the Methodist Episcopal Church, the Secretary of the General Conference of the Methodist Episcopal Church, the Moderator of the General Assembly of the Presbyterian Church (O. S.), the Moderator of the General Assembly of the Presbyterian Church (N. S.); also by various official representatives of the General Synod Reformed Presbyterian Church, the Protestant Episcopal Church, the Baptist Church, the Reformed (Dutch) Church, the American Church Missionary Society

(Episcopal); and the call issued contained the following clause:—'We, accordingly, in behalf of the bodies we represent, do earnestly invite all general assemblies and all synods, all general and annual conferences, all associations of ministers and religious State conventions, all national and State temperance organizations, Grand Divisions of Sons of Temperance, Grand Lodges of Good Templars, Grand Temples of Templars of Honor and Temperance, to send delegates to a national convention, to be held in the city of Cleveland, Ohio, &c.' In the convention, which was of a most imposing character, all sections of the religious and temperance communities were well represented, upwards of 700 delegates being present. Amongst numerous out-spoken resolutions adopted were the following:—

'That the manufacture and sale of intoxicating drinks are everywhere a public injury, and should be held to be a public crime.

That the licensing of such an evil is wrong and ruinous, and wherever adopted has proved a failure either to extirpate or even diminish the evils of intemperance; that prohibition is the only safe legislation and the only legislation which can be practically enforced; and, therefore, that no law, however stringent, which recognizes the right to sell intoxicating drinks can receive our sanction.'

I leave it to the Christian reader to decide whether or not such teaching as Dr. Brown gives from time to time in his letters, is calculated to bring about that great reformation which he himself confesses is needed everywhere. Let him give up his own injudicious advocacy, instead of assailing those who are engaged in a work destined to elevate the masses, and let him take the advice of the late Professor Miller in an address to the Free Church Assembly, when he said—"The Temperance Movement is right in itself and at the same time both desirable and expedient, and such being the case, is it the duty of good men to stand aloof and allow the devil to have his own way in giving it a bias in his own direction? There was an esteemed minister of the Free Church who got into loggerheads with the extreme Temperance men, and this led him to say hard things of Temperance men in general. But after a time he ceased to say anything, and when asked the reason said—'I find the devil has so much to say against these men, that I am determined to say nothing. I won't be on the same side.' So to Dr. Brown I would say, 'Do not take the devil's side.' The same Professor continues in the same address, 'I think the Church has a great work in this respect to perform—to marry Temperance to religion.' In conclusion, I beg leave to say that this latter duty never can be accomplished thoroughly, till the Church separates itself completely from every trammel of the liquor traffic. Hoping, sir, soon to see another meeting of the Belfast Presbytery reported with the union referred to duly solemnized, and that neither Mr. Henderson, Mr. Macnaughtan, nor any other will dare to forbid the banns.

I am yours, &c.,

HENRY BROWN.

Donaghmore."

## W E A R   A N D   T E A R .

### CHAPTER V.

*Stephen signs one pledge and breaks another.*

**I**T is wonderful how soon a quiet tea-drinking or two establishes an intimacy between people who are in any degree of kindred spirits. Lilybird had taken to the daughter of the Manse from the first, and as soon as Marjory found that the curate's sister had no intention of rivalling her, she began warmly to reciprocate her friendship. A rich curate was rather a marvel at Greyford, and as the gentry of the neighborhood had always been accustomed to associate respectability with genteel poverty, they looked rather askance at the young lady who rode a high-priced horse, and wore silk dresses on week-days. Had it been possible they would have turned up their noses at her, but that being out of the question, they took for granted that she turned up hers—not an easy matter considering its shape—at them, and avoided her accordingly. This threw Lilybird almost entirely on the Manse for society, and as she was a sociable girl, who liked to make friends wherever she went, she very often availed herself of the hearty welcome always waiting for her there; and when John was going to visit in the confines of his parish, she would tell him that his absence would be insupportable without the aid of Madge Montgomery, so that if he called at the Manse on his way home he would likely find her. He usually found Mr. Parker there as well, for Stephen seemed to have an intuitive knowledge of the times of Lilybird's visits, and made it a point to go to see his lady-love whenever her friend was with her. Marjory would naturally have preferred to have had him more to herself, but she was too glad to have him at any time, and to know that he was keeping pretty steady just then, to quarrel with the times he chose for his visits. When John called for his sister, instead of going home to dinner, they usually preferred to stay and partake of Mrs. Montgomery's early tea, as they had done on the evening that began their intimacy. A ramble through the meadows near the Manse generally followed, and, though a twinge of jealousy did occasionally disturb Marjory's tranquillity, as she strolled by the banks of the river, with the curate on one side, and Lilybird, separating her from Stephen, on the other, in after years when the freshness and buoyancy of her springtime was gone, these seemed the halcyon days of her life. Sometimes, but not often, Lilybird would entice Mr. Hope to join the

party, apparently for the express purpose of teasing him about what she called his yankeefied modes of thought, and the teetotalism at which she never tired scoffing playfully—though once when visiting a house where parishioners of both his and the curate's lodged, Mr. Hope had found a temperance paper which the people said Miss Beresford had left. "O that was in Billy Tiler's," she said, when he reminded her of the circumstance, "the horrid man drinks, and I would recommend total abstinence to anyone who does that." "Would you recommend it to me?" Stephen asked gaily. "No, I would not; gentlemen should be able to drink like gentlemen, and not make themselves singular." "Is singularity the worst crime a man can be guilty of in your eyes?" Mr. Hope enquired. "Well, no; but I know none more to be avoided than singularity in trifles." "That is just where we differ, Miss Beresford; a thing on which a man's whole happiness for time and eternity may hang, cannot be a trifle, no matter how unimportant it may seem to thoughtless people." "Meaning me, of course?" "Yes, meaning you. No one should affect singularity in anything, but if a thing is right to be done, the man who dare not do it for fear of being thought singular is a pitiful coward." "And what is the woman who dare not?" "She is not singular at any rate, which I hope is satisfactory to her conscience." Lilybird looked annoyed for an instant, and then returned briskly to the charge. "That is the way you clergy always do—try to make us act by the light of your conscience instead of our own, and persuade us that we are terrible sinners if we don't do it; but you will have to agree in your doctrines before you can establish your claim to infallibility. The Pope of Rome has a great advantage over you there, for he is one, and you are many." "I do not think I want anyone to be guided by the dictates of my conscience. I only wish everyone to follow implicitly the dictates of his own; and if yours approves of you using your influence with Mr. Parker to prevent him becoming an abstainer, I shall not say more than that it needs to be enlightened."

But Mr. Hope did not often find time for walks of pleasure, for he was always busy visiting and holding meetings or studying in his own room. Both Stephen and John enjoyed themselves quite as well without him, the former always felt a slight restraint in his presence, while the latter

had never looked upon him as quite a gentleman, and had latterly acquired rather a superstitious horror of him on account of him having united with the Roman Catholic priest of the parish, in some temperance meetings. "Time was made for slaves," Stephen would say, as with his pipe in his mouth, he lounged at the back of a mossy ditch, where they usually rested on their way home, unless driven from it by a colony of outraged ants, when Marjory suggested that it was time to return to the Manse. "It wasn't, it was made for people who knew how to use it, and we have idled here long enough," Marjory would answer, springing from the ground and pulling Lilybird after her; not because she was tired being there, for she could have spent hours in such pleasant idleness, but because she knew her mother would be wanting them in the house. Stephen generally allowed the others to go on without him, looking as if he meant to stay all night with the ants, but before they had gone many steps he would gather himself up, put his pipe in his waistcoat pocket, and, overtaking them in three strides or thereabouts, plant himself at Lilybird's side. There was a steep *brae* sloping down to the river, up which they had to climb before reaching the Manse. Stephen was always ready to offer his assistance to Lilybird, and though she needed none, she accepted it as gracefully as she did everything else; but if he hurried her on before Marjory and her brother, she would sit down under one of the old hollies that studded the field, and render conversation impossible, by bantering the others on their slower progress, imploring Marjory to give John her arm, and help him up for that time, and she would put him through a course of Banting's system before their next walk. And then when they went in, with blown hair, and blooming cheeks, Lilybird tossing off her hat in the hall, would sit down at the piano, and sing and play impassioned Italian airs, with wondrous execution, till Stephen, over whom music had a great power, was well-nigh bewitched.

No one at the Manse told Lilybird of Stephen's love of alcohol, and as she was not much in the way of hearing gossip from other sources, she never suspected it, till one day she and Marjory met him, with blood-shot eyes and unsteady step, coming out of a public-house near the meeting-house, where he and several other members of the session had met to discuss the choosing of a new precentor. "The old one was dismissed for 'wetting his whistle' too often," he told Miss Beresford, laughing noisily, and looking so unlike himself, that she felt ashamed of being seen speaking to

him, and drew Marjory away in disgust, saying, "I did not know what Mr. Hope meant by me encouraging Mr. Parker to drink; if I had, I would not have talked as I did." "No, that is the misery," Marjory answered under her breath; "people don't know, and so they take for granted that every man is sober, till he has shewn himself a drunkard, and then it is too late." "Dear Madge, it was very thoughtless of me," Lilybird said, shocked by the look of shame and sorrow on her friend's face; "but you and I will lay our influences together, and coax him into becoming an abstainer." "Your influence might do something, but mine has been tried in vain already." The next time Lilybird saw Stephen she used her influence for good, to so much purpose, that he said he would sign the pledge if she did the same; and, though she demurred a little at first, she ended by accompanying him and Marjory for that purpose to a school-house, where Mr. Hope had gone to hold a temperance meeting. Maurice was surprised to see them coming in, for both Stephen and Lilybird had refused to go with him not half-an-hour before; and he was still more astonished when, at the close of the lecture, they both came forward and set down their names. Marjory looked on with mingled feelings of thankfulness and bitterness. In one quarter of an hour the acquaintance of a few months had succeeded in persuading Stephen to do what she, the friend of years, had so often begged for in vain; and, though she rejoiced that he was throwing off the shackles of his evil habit, she would have been more than a woman had the manner of his release not in some measure tarnished her joy. But she knew that she was wrong to cherish any such feeling of jealousy; and, as she watched them, she prayed that her love might be so purified from selfishness as to think only of the good of its object, without any reference to her own happiness.

Miss Beresford signed her name with a heightened color on her cheek, and a merry smile on her lips, as she thought of what her brother would say; but Stephen signed his with a grave face, and then offered her a hand that was trembling with agitation. "I have done it for you," he said simply; but there was that in his voice and eye which almost made her wish he hadn't. She was flattered by his ready compliance with her wishes, but she feared lest he had mistaken the nature of the interest that caused her to become an abstainer for his sake. And so he had; and with such food to feed upon, his feverish fancy ripened almost as quickly as the corn that year, although Lilybird did her conscientious best to check its growth, even while she tried to persuade herself

that it was only her own vanity made her think there was any need. Stephen was blind to every sign of discouragement, and Marjory was as blind as he, for she could not think that what was so precious to her could be valueless to another; and long before Lilybird knew what was coming, she had learned to say "God's will be done," and to be glad in her faithless lover's gladness, and proud of the strictness with which he kept the pledge he had taken for love of another. Before the year was out Stephen had proposed and been rejected. Miss Beresford's refusal galled him terribly, but it wonderfully cooled his fancy, for (unlike some few men, who would coin their hearts without the hope of a copper in return) he was not one to give gold for silver. For a few weeks he was savage with disappointment and

wounded pride, and there was no one to soothe him. He had little in common with the elderly step-sister who lived with him; and though he said his prayers regularly, the idea of telling this disappointment to a Heavenly Friend, and seeking comfort from Him, never entered his mind. Had it not been for his promise, he would have sought to deaden feeling with whiskey; but being shut out from that dangerous consolation, his only solace was found in his pipe, and for a month he smoked almost incessantly, and ate almost nothing. Of course, a constitution already weakened by alcohol could not long hold out against such usage, and, between tobacco and chagrin, he soon became so ill that he had to seek medical advice.

(To be continued.)

## Dr. Murphy on "Wine in the Bible."—No. 15.

By REV. G. H. SHANKS.

**T**O deny that there is, and still was, an intoxicating wine in vine-growing countries, seems to be about as absurd as to deny that cotton grows in America, or tea in China. "Look at the peasant at his meals in vine-bearing districts," says the Rev. Dr. Duff. "Instead of milk, he has a basin of pure, unadulterated blood of the grape. In this, its native, original state, it is a plain, simple, and wholesome liquid, which at every repast becomes to the husbandman what milk is to the shepherd, not an intoxicating, but a nutritive beverage." The late Professor Miller, of the Edinburgh University, says—"Not long ago I made the acquaintance of an extensive wine-grower on the Moselle. 'Have you any unfermented wine, juice of the grape?' said I. 'Tuns,' said he. 'How old?' 'Some of it fully ten years.' And then he went on to explain two modes of preserving it, in its pure, natural, unfermented state; one by the boiling process, another by the 'sulphur cure,' both precisely as practised in olden times." The Professor adds, "There need be no difficulty in understanding how unfermented, harmless wine may be used, pure or diluted at any time of the year, whether in the grape season or not." Professor Miller gives the following quotations from "Scripture Testimony Against Intoxicating Wine":—"In Holland, at the present day, it is the custom of the Spanish wine merchants, immediately after the vintage, to present to each of their customers a few bottles of the unfermented juice of the grape. It is then commonly called new wine and sometimes *must*. The Dutch consider it as a

great treat, and it is customary to hear the host say to a female, 'do not be afraid, it will not hurt you; it is new wine.'" Again: "When on the south coast of Italy," says Captain Treat, "last Christmas, (1845,) I inquired particularly about the wines in common use, and found that those esteemed the best, were sweet, and *unintoxicating*. . . . The Calabrians keep their intoxicating and unintoxicating wines in separate apartments. The bottles are generally marked. From inquiries, I found that the *unfermented* wine was esteemed the most. It was drunk mixed with water. Great pains were taken in the vintage season to have a good stock of it laid by." E. C. Delavan, Esq., New York, says, "While I was in Italy, in 1839, I obtained an introduction to one of the largest wine merchants there, and from him obtained the following important facts:—First, that with a little care, the fruit of the vine may be kept in wine countries free from fermentation for several months, if undisturbed by transportation. Secondly, that the pure juice of the grape may be preserved free from fermentation, for any length of time by *boiling*, by which the principle of fermentation is destroyed, and in this state may be shipped to any country, and in any quantity, without its ever becoming intoxicating. Thirdly, that in wine-producing countries *unfermented wine may be made any day in the year*. In proof of this, the manufacturer referred to informed me that he had then in his lofts, for the use of his own table, until the next vintage, a quantity of grapes sufficient to make one hundred gallons of wine, that

grapes could always be had at any time of the year to make any desirable quantity, and that there was *nothing in the way of obtaining the fruit of the vine FREE FROM FERMENTATION* in wine countries AT ANY PERIOD. A large basket of grapes was sent to my lodgings, which were as delicious, and looked as fresh, as if recently taken from the vines, though they had been picked for months. I had also twenty gallons of inspissated wine made to order from these grapes, which wine was boiled before fermentation had taken place, the greater part of which I have still by me in my cellar. As a further proof that wine may be kept in a sweet and unfermented state, I travelled with a few bottles of it in my carriage, over 2,000 miles, and upon opening one of the bottles in Paris, I found it the same as when first put up."

To say that grape-juice is not wine unless it is intoxicating is simply to *beg the question*, and is, moreover, to deny a fact as undoubted by those who are well informed on the subject as is the Battle of Waterloo, or the revolution of the earth round the sun. There are persons who have never heard of the Battle of Waterloo, just as there are those who have never heard of an unintoxicating wine; and are determined never to hear of it. There are persons who are determined never to believe that the earth goes round the sun, just as there are those who (much less excusable) are determined never to believe that grape juice is wine unless it is intoxicating. Hebrew and Philology will never demonstrate that the earth goes round the sun, however useful they may be in discussing the Bible Wine Question, and refuting the grave heresy that we have Scripture authority for using intoxicating beverages. A rich, respectable person told me yesterday that he does not believe that the earth moves, nor that there are people living on the opposite side of it. I did not try to convince him, because, first, I knew I would not be able; and, secondly, his belief, however erroneous, does not seem culpable nor dangerous to his morals and religion, which is more than I dare say of the ignorance of those who believe there is no other wine than the intoxicating, and hold that they have Bible authority for using intoxicating liquors. Turretin—the greatest theologian next to Calvin—thought he demonstrated from Scripture that the earth did not go round the sun. Had he lived a little longer he would have changed his opinion, as soon as the *facts* of astronomy were presented to him: and I have not the slightest doubt but that many who now deny that grape-juice is wine unless it is intoxicating, will yet change their minds when they shall have given a full and

impartial consideration to the facts of the case. That grape-juice in an unfermented state is called wine, is surely put beyond all controversy by the citations already made from Dr. Duff, and other missionaries and travellers. Take also the following:—Sullivan, in his small Dictionary, which is in the hands of every one attending a national school, speaks of "new wine UNFERMENTED." Webster, in his great Dictionary, which is in the hands of the learned, speaks of "wine pressed from the grape, but NOT FERMENTED." "Pressed wine is that which is squeezed with a press from the grapes; sweet wine is that which has not yet fermented."—(Rees' Encyclopædia.) Nicander says, "And Oeneus having squeezed the juice into hollow cups, called it wine (*oinon*.)" Boerhaave says, "By boiling, the juice of the richest grapes loses all its aptitude for fermentation, and may afterwards be preserved for years without undergoing any further change." Dr. Neumann, Professor of Chemistry, Berlin, 1740, says, "It is observable that when sweet juices are boiled down to a thick consistency, they not only do not ferment in that state, but are not easily brought into fermentation." Parkinson says, in 1640, "The juice or liquor pressed out of ripe grapes is called wine (*vinum*.)" The chemist, Dr. Ure, says, in 1836, "Juice, when newly pressed, and before it has begun to ferment, is called *must*, and in common language, SWEET WINE." The great chemist, Liebig, says, "If a flask be filled with grape-juice, and made airtight, and then kept for a few hours in boiling water—THE WINE does not now ferment." "In France, on the Rhine, in Spain, in Italy, and elsewhere, the *must*, or juice of the grape, is in many places prepared and preserved for drinking in an *unfermented state*, and UNDER THE NAME OF WINE."—(Free Church Tract.) As flax is flax "in all its stages"—growing in the field—steeped in the water—stacked in the haggard—scutched in the mill—dressed for spinners—so wine is wine, "the juice of the grape in all its stages." Hence in wine countries, the common language applied to growing grapes is "*the wine blooms*." In Germany, the grape cure is called the *wine cure* (*weincur*). In Spain they say, "a good gathering of wine." A traveller in the Pyrenees says, "Flocks of sheep and goats enliven the hills; corn and wine, flax and oil hang on the slopes." Dr. Tayler Lewis, Professor of Greek in Union College, says, "The grand moral distinction (of intoxicating wine from the unintoxicating) was that it was sought for a different purpose. The wine that did not intoxicate, and was not used to intoxicate, or sought to intoxicate, was good; a



bleasing was in it. The wine that did intoxicate, and was sought for that purpose, was bad; it was pronounced a woe and a curse. The good and the evil substances are both entitled logically to the generic name of wine, from the obvious fact of their common unadulterated origin in the juice of the grape, which would occasionally be the name given to both, especially when precision of term is unnecessary. Still a wide difference was in their effect—the one producing only evil, while the other was productive of good—they were sought for different purposes, the one for its intoxicating, the other for its nutritive and restoring qualities—the one regarded by the virtuous as best in its pure, unadulterated state, whilst the other, as is the law of all things evil, ever calling for an increase of the characteristic evil quality, and so becoming continually more and more deleterious in its effects!"

We have seen that *yayin* was used to denote "the juice of the grape in all its stages," from "the growing fruit" of Professor Eadie, Deut. xxviii. 39, through its stages of grapes in the course of being trodden, Is. xvi. 10,—the juice newly pressed out, Micah vi. 15. Gen. xlix. 11, Deut. xxxii. 14—and the juice fermented or rendered intoxicating—this last being that to which the term *yayin* was most commonly applied (though not to the exclusion of its application sometimes to the unintoxicating stages) and to which *tiros* was NEVER applied. The Greek and Latin equivalents—*oinos* and *vinum*—were similarly used. Thus, "vintage fruit," (*vindemia*,) is the term by which the Vulgate translates *yayin* in Jer. xl. 10; while in the 12th verse it is varied to *vinum* (wine), as a rendering of the same word. The phrase about "gathering wine" (*yayin*) in the fields, in these texts—that is, gathering grapes containing wine-juice—is exactly paralleled in Greek, by the words of Nymphodorus, who speaks of Drimacus as "taking wine from the fields." "There are a great variety of passages in which wine is spoken of as produced within the grape and the cluster. Æschylus describes Jupiter as bringing 'wine (*oinon*) from the green grape,' which F. A. Paley (in his admirable edition of that poet) notices as an allusion to the Divine action in bringing the grape-juice to maturity at the vintage." Anacreon speaks of the wine (*oinos*) as "offspring of the vine," and as "imprisoned in fruit upon the branches," and he sings of the treaders "letting loose the wine." One of the early Christian Fathers, Papias, speaks of grapes yielding, when pressed, a certain quantity of wine (*oinos*). Proclus, a Platonist philosopher,

who lived in the fifth century, speaks of treading the grapes and "squeezing out the wine" (*oinon*), similarly as the Prophets do, Is. xvi. 10, Micah vi. 15. The Rabbins have a similar use of the word. Baal Hatturim for example says—"At Pentecost, when corn is reaped and wine is now in the grapes." "It is evident beyond all contradiction," says a Free Church writer, "that in reading Greek or Roman authors, we cannot certainly tell, by merely reading the words *oinos* and *vinum*, translated always wine, that a really intoxicating liquor was spoken of, but must ascertain this from the context or remain in doubt." At the time when the Septuagint translation was made, *oinos* was commonly used for the growing fruit of the vine, a meaning which it subsequently entirely lost. Hence it so frequently translated *tiros* by the word *oinos*. If it be said that the fruit of the vine is not wine at all till it be rendered intoxicating, and that it is only called such by a figure of speech, or poetically, it might just as well be said that we talk poetically or in figures, when we speak of flax growing in the field. Besides, all the commendations of the fruit of the vine given in the Bible so copiously, are commendations of it before fermentation; and all the condemnations of wine are condemnations of it after fermentation. Show me one clear and unequivocal commendation of wine at all in the Bible, if the fruit of the vine before fermentation, be not wine. "It is before, not after fermentation, that the possession of the fruit of the vine is spoken of as a national blessing, its loss as a national curse. And it is after, not before fermentation, that the fruit is styled 'a mocker,' associated with crime, and employed as a symbol of wrath." There is an inkling of truth in the following sentence of Dr. Murphy, expressed with great *naïveté*: "Excess (?) in the use of wine is more frequently condemned than excess in the use of flesh or oil, simply because the former is intoxicating!" It would be nearer the truth to say, "The use of wine is more frequently condemned than the use of flesh or oil because the former is sometimes intoxicating." It is not the excess alone, but the use of bad wine which is condemned. Is wine always of a good quality, so that wine of a bad quality should never be spoken against? Or may wine of a bad quality be used, provided that it be not used to excess? Let the reader of the Bible collect and arrange all the passages in which wine is spoken of with approbation, either expressly or by clear implication; and let him also collect and arrange in another column all the passages in which wine is spoken of with disapprobation, either

expressly or by implication; then let him discover and put in a third column all the instances in which the approbation is of the fermented product of the vine, and the disapprobation is of the fruit of the vine before fermentation,—and, I dare say, he will find the third column as vacant as Dr. Guthrie's opponent found the column to be in which he noted down all the benefits of intoxicating liquor as against all its evils. Among classical authors there was no word for intoxicating wine—for that only,—and it is extremely noteworthy that when intercourse with alcohol-drinking countries has necessitated a term for alcoholic wine, the modern Greeks do not use the New Testament word *oinos*, to denote it, but *krasion*, which means mixed: and the people in Lebanon and Palestine do not use any of the Old Testament words for wine, to denote their intoxicating wine, but the Arabic word *khamr*. To ask, therefore, if there exists such a thing as unintoxicating *khamr* is as absurd as to ask if there exists such a thing as unintoxicating whiskey. But use words equivalent to the Hebrew terms, *tirosk*, *yayin*, &c., or to the Greek word, *oinos*, or the Latin, *vinum*, and there will be nothing absurd in the question, nor will it call forth "a stare of surprise." Ask if there exists such a thing as unintoxicating *boulama*, or unintoxicating *nardench*, or unintoxicating *khoshab*—all which are the fruit of the vine—and there will be no more "absurdity," nor "stare of surprise," than there would have been if you had asked the Hebrews of old whether there was among them an unintoxicating *tirosk*, or an unintoxicating *yayin*, or if you had asked the Greeks of old if they had such a thing as an unintoxicating *oinos*, or the Romans, an unintoxicating *vinum*. The Rev. Mr. Homes, American Missionary at Constantinople, describes a great many kinds of liquors, all unintoxicating and unfermented, prepared from the vine, not called *khamr*, the term which is exclusively appropriated to designate intoxicating wine, but called by other names, such as *nardench*, "juice of the grape prepared by boiling for four or five hours, which has not a particle of intoxicating quality in it, being freely used both by Mahomedan and Christian." "Some," says he, "which I have had on hands for two years has undergone no change. Still, when not sufficiently boiled, if exposed to the air and heat, it undergoes a degree of fermentation and becomes exhilarating and perhaps intoxicating;" such as *boulama*, "which is also made from the universal grape juice;" such as *khoshab*, "a refreshing drink, having no intoxicating quality;"—such as *nebidh*, as it was at first called, "a

wine always of domestic use . . . a mild liquor . . . the term at first denoting an unfermented liquor permitted by Mahomed, and still largely used in Arab towns, though now under another name."

But why such an accumulation of testimonies? We have the evidence of our own senses. I drink wine several times every year, preserved in an unfermented state. Thousands of Christians in Belfast drink it at the Lord's Table, as I do, and at other times if we choose. It is sold at 14 Donegall Street, Belfast, and challenges the investigation of all the chemists in the world. Dr. Hodges, although fed to analyze it in the hope of being able to condemn it, says it is the "juice of the grape obviously bottled in an unfermented state," and does not say that there is a drop of alcohol in gallons of it, but only a "trace of alcohol," that is, a quantity that can neither be seen, tasted, nor felt; while I believe he will not stake his professional reputation on the accuracy of the test by which he *supposed* he detected even a trace. A guinea a drop is offered for every drop that any chemist can collect out of gallons of it. Surely, the reader is now ready to admit that those who deny that wine can be preserved in an unfermented state, or that grape-juice is wine unless it is fermented and intoxicating, may be set down as very imperfectly informed on the subject of which they speak, just as were those who, during the late war in America, denied that Abraham Lincoln and the North were fighting for freedom, and Jefferson Davis and the South for perpetuating and extending "the sum of all villainies." Surely was my patience tried during that stupendous conflict by the assertions of those who were determined to believe nothing but just that "the North were as much for slavery as the South and could fight none," and would, of course, be beaten by the "chivalrous" slaveocracy, just as it is now tried by those who are *determined* to know no wine but the intoxicating, and who affirm that there can be no other.\* The fact is, that the unfermented state seems to be the natural and normal state of "the fruit of the vine," and that in which it can be preserved most easily. The fermented is the abnormal state. It requires much more of "artificial expedient" to make it keep fermented than unfermented. There is no such thing as "the

\*It is a remarkable fact that nearly all teetotalers, eagerly took the side of the North in the American War, and so far as I know comparatively few in Britain and Ireland took that side except teetotalers. To be sound in one important point of sacred ethics tends to fit the mind for being sound in others. Great truths have affinities, and an affectionate, truth-loving grasp of one tends to capacitate the mind for grasping others. "Whosoever hath, to him shall be given, and he shall have more abundance."—Matt. xiii. 12.

natural process of fermentation:" or rather, "the natural process of fermentation" would render it undrinkable, just as pork or beef would soon become uneatable if left to a "natural process." The "artificial expedient" whereby unfermented wine is preserved may, in some measure, be compared to that whereby pork or beef is cured, or corn is made into meal, whereas the "artificial expedient," whereby fermented wine is kept, may be compared to that whereby corn is turned into whiskey. Hogg's Weekly Instructor (1846) gives an account of the labor, risk, and cost, whereby modern Champagne is made. Instead of supposing that old and long kept wine was necessarily fermented and intoxicating, as if otherwise it would not keep, in old times, we are rather to suppose it was necessarily unfermented, as otherwise it would not keep. Fermented wine does not keep now without the help of distilled spirit, but in ancient times there was no distilled spirit. If the wine was not old, it might, possibly, have been fermented, as it could be kept a short time in that state, but if old, it was usually sure to have been unfermented as the only state in which it could keep as long as was required, in times when there was no distilled spirit by which to preserve it. That the unintoxicating state is the normal state of wine, and the intoxicating its abnormal, is declared by Dr. Duff, who says that "the fruit of the vine" is used in its "NATIVE, ORIGINAL state," when it is used as the "pure, unadulterated blood of the grape,"—"a plain, simple, wholesome liquid," "nor an intoxicating but a nutritive beverage." This is corroborated by the Rev. Messrs. Robson and Homes, Mission-

aries in Bible lands, from the Irish and American Churches, who, as we have seen in chapter iii. of this essay, show that intoxicating wine is comparatively a very infrequent and insignificant use of the vine. We may therefore say, in the words of a most eminent Divine and Professor, lately departed:—"Had the process of producing intoxicating wine never been discovered, nor a drop of intoxicating wine produced, the commendations of the vine contained in the Bible would not have been a whit the less intelligible, or pertinent, or proper, on that account. And were the discovery lost, the fact of its existence forgotten, and the very law of God by which it is produced obliterated from the book of nature, no obliteration would be required from the book of revelation, except only the obliteration of the cautions therein contained in relation to intoxicating wine, and the recorded condemnation of that drunkenness that springs from such wine."

It is also abundantly obvious, from the testimonies already produced of those three missionaries, who may be regarded as the representatives of Scotland, Ireland, and America, that "To claim for intoxicating wine the commendations pronounced by Moses and the Prophets in favor of the vine and the vineyards of the Holy Land, is as absurd as it would be for the cider drinker to claim for cider the commendation of the apple tree by Solomon, or for the beer drinker to claim for beer the commendation of barley by Jeremiah, or even for the whiskey drinker to claim for whiskey the beautiful allusions of the Saviour to the husbandman, the harvest field, and the reapers."—*Bible Temp.*, p. 56.

## Juvenile Department.

### A PARABLE.

BY E. LAMPLOUGH.

THERE sat at the entrance of his tent an ancient man, gazing upon the red sun-set, and moralizing on the mutability of earthly things, with the composure of one who had tasted the fruits of earth and proved their bitterness. And lo! as he gazed on the western horizon, darkening with the cold, grey shades of night, he perceived a way-worn traveller steadily pressing forward. And in his heart he marvelled at the sight, called unto him a trusty servant, and bade him go forth to meet the stranger, and conduct him to his tent. And when the stranger drew nigh, he went forth to meet him, bade him welcome, conducted him to his tent, and gave unto him bread and salt. And when his guest was refreshed, he asked him of his family, his fortunes, and his lands. And lo! the man wept. For a while he wept unchecked until the strong grief of his soul shook all his frame with anguish, and for very weakness he ceased. Then the old man comforted him and bade him forget his troubles, nor seek to answer the rash questions of curiosity. But the stranger cleared from his eyes the trembling tears and a faint tinge of shame flushed his cheek and thus he replied unto the old man:—

"Father, thou hast a right to know the sad story of sin and bitterness which made me a

forlorn wanderer, and dashed from my lips the cup of earthly peace. In a far-off land I lived, a land more blooming than the oasis, more fruitful than the Nile-washed fields of Egypt. Peace and prosperity were about my ways, my home rang with the laughter of children, the eyes of beauty smiled upon me and welcomed me at sunset from my labors. My table never lacked bread; I waxed strong on honey and milk; many servants obeyed my will, tended my flocks, and tilled my fields. One autumn night, when the moon sailed serenely in the skies and turned to gold the fields of rustling grain, lo! a stranger stood at my door. A strong man was he, robust and ruddy, a wreath of vine leaves encircled his brow, a crimson cloak covered his shoulders, and a wild goat trotted at his heels. He entered, ate bread with me, and gave me to drink from his flask, and my heart grew merry; I embraced the stranger, behaved worse than a child. And my sons were sorely vexed, and drew near, and smote the man; but he beguiled them, and gave them to drink likewise. And a stupor came over me and over my sons. When we awoke the following morning the sun was high, and a painful throbbing of the brain prevented us from going forth to the fields to gather in the harvest. Our servants were in the like case; and our neighbors reproached and mocked us. And the stranger abode in the village, beguiled all the people, sat in places of honor, and ate the bread of idleness.

The wisdom of our old men he mocked, brought dishonor upon our young men, and our women escaped not his snares. And much of our harvest was lost through his wiles, for a mighty wind smote it, scattering the grain, and the rains came down whilst it was yet ungathered. And it might all have been stered away, had not the tempter visited us. Our streets were filled with riot and shameful wantonness. Our garments waxed old and tattered; shame became unknown to us. Our daughters strayed from the paths of virtue, and our grey hairs were dishonored. Madness seized our strong men, and they became as fretful children. And the madness increased. Houses were fired in the moments of intoxication. Men smote their wives, slew each other, and suffered the penalty of the law. Children vainly asked for bread, and ragged crowds of emaciated people filled our streets. And our judges waxed wrathful against us, punished us if we drank with the stranger, banished and slew us when we strove together in mad fury. But the stranger they punished not, neither slew him nor banished him. They courted him, drank with him, and protected him from the fury of his dupes. He beguiled my sons again and again. One woeeful night he put into their hands torches and weapons, breathed into their souls lies of bitterest hatred, and led them to the house of a neighbor. And lo! they smote him and his family with the edge of the sword, and burnt the house to the ground. They went forth amongst men and boasted of the evil deed. Then the judges seized me and my family; my sons they slew with the edge of the sword; my wife and children they sold into captivity; my house they consumed with fire, likewise my flocks and herds; myself they conveyed to the coast, placed on board a ship, and instructed the captain to land me at the first land at which he touched after the seventh day at sea, and leave me to my fate. And so, father, thou seest me here, and knowest the reason of my sorrowful wanderings. Fifty years have passed since these things occurred. But no time can kill my grief, and men yet refuse me an abiding place."

The old man wept with the stranger, embraced him, and would not allow him to depart; so he abode in the desert.

#### BAND OF HOPE ADDRESS.

Away with wine, away with rum,  
With every poisonous drink,  
No fetter shall make fast our minds  
We will be free to think.

Tobacco, too, we touch it not,  
It is a poisonous thing,  
It leads to drinking; let us then  
To safety firmly cling.  
There's some will laugh at us, we know,  
Some boys who think they're men;  
Who love to puff at a cigar  
Before they're scarcely ten:—

Who love to meet where drunkards do,  
That they may get a taste  
Of that which scatters death abroad,  
And makes bright homes a waste.  
Such boys as these we will reclaim,  
If 'tis within our power,

If not we'll shun their company,  
And leave them from that hour.  
Some say we are too young to join  
Ourselves to such a band,  
And that 'tis foolishness to build  
A castle on the sand.  
Such folks as these will surely find  
Themselves far from the way;  
They'll find that tho' we are but boys,  
We mean the words we say.  
Our fathers! ah, they're growing old,  
Their hairs are getting grey,  
And soon they'll have to quit the field,  
And pass from it away.  
Then where will temperance go, if we  
Young lads are not at hand,  
To take our fathers' steps and drive  
The foe from out our land?  
Then boys of every part, arouse!  
And put your armor on;  
Fight, with your fathers, till the foe,  
Old Alcohol, is gone.  
And then, we'll shout when he is gone,  
With all our might and main,  
"All glory be to God on high,"  
We have not fought in vain.

#### SONG OF THE DECANter.

There was an old decanter,  
and its mouth was gaping  
wide; the rosy wine  
had ebbed away  
and left its  
crystal  
side; and  
the wind  
went hum-  
ming, humming  
up and down  
the wind  
it flew, and  
through the  
reed-like hollow  
neck the wildest  
notes it blew. I  
placed it in the win-  
dow, where the blast was  
blowing free, and fancied that  
its pale mouth sang the queerest  
strains to me. "They tell me—puny  
conquerors! the Plague has slain his ten,  
and War his hundred thousands of the very  
best of men, but I"—'twas thus the bottle  
spoke—"but I have conquered more than  
all your famous conquerors, so feared and  
famed of yore. Then come, ye youths and  
maidens all, come drink from out my cup,  
the beverage which dulls the brain and  
burns the spirits up; that puts to shame  
your conquerors that slay their scores be-  
low; for this has deluged millions with the  
lava tide of woe. Tho' in the path of bat-  
tle darkest streams of blood may roll; yet  
while I killed the body I have damn'd the  
very soul. The cholera, the plague, the  
sword, such ruin never wro't as I, in  
mirth or malice, on the innocent have  
brought. And still I breathe upon them, and  
they shrink before my breath, and year by year  
my thousands tread the downward way of death."

## The Annual Meetings of the League.

**T**HE annual meetings of the Irish Temperance League, Band of Hope Union, and Permissive Bill Association were held in Belfast on Tuesday and Wednesday, 30th and 31st March. Among the friends of the cause who attended were the Rev. Dr. Gale, deputation from the United Kingdom Alliance; Rev. Professor Guthrie, deputation from the Scottish Temperance League; Rev. J. M'Luckie and Mr. J. L. Selkirk, deputation from the Scottish Permissive Bill Association; Mr. Wm. Johnston, M.P.; Hon. Edward O'Neill, M.P.; Mr. J. G. Richardson, Moyallon, Bessbrook; Rev. S. J. Faussett, Carrickfergus; Rev. C. J. McAlester, Holywood; Rev. G. H. Johnston, Hillsborough; Rev. S. Nicholson, Lisburn; Rev. T. G. Seymour, Broomhedge; Rev. S. Anderson, Dunmurry; Rev. W. J. Patton, Dromara; Rev. Prof. Houston, D.D., Knockbracken; J. Worthington, Ballyhaise; A. O'D. Taylor, Carrickfergus; T. Sands, Bessbrook; A. Hutchinson, Doagh; C. Pelling, Bangor; J. Smith, Milltown, Banbridge; J. Lewis, Killead; W. G. Cox and J. Sheppard, Omagh; A. Cheyne, Knockbracken; R. Wilson, Portadown; J. R. Neill, Holywood; R. Ross, Lurgan; R. Anderson, Lisburn; T. Williamson and W. Palmer, Ligoniel; Councillor T. H. Browne, W. M. Scott, H. C. Knight, L. A. Browne, H. J. Wright, Rev. J. Greenlees, M.A., J. M'Kenzie, Rev. G. Cron, W. Watt (York-street), H. Pyper, Rev. J. White, W. Watt, (Wesley Place), W. Johnston, Rev. G. Warner, S. Graham, R. Watson, H. Robinson, Rev. A. M. Morrison, E. Allworthy, J. Pyper, Rev. J. Kirk, D. S. Thompson, C. Hendrick, Rev. W. Cather, W. W. Lamb, J. Costes, Rev. Dr. Coulter, A. Threlkeld, J. Watt, J. Thomson, J. Pyper, B.A., G. O'Brien, N. Watt, J. M'Dowell, T. Pyper, G. Reilly, J. Wylie, S. Glasgow, W. Pyper, A. R. Jacob, J. Reid, J. Greenhill, W. J. Scott, H. Thomson, H. Gresham, T. Armstrong, and J. R. Ferguson, Belfast. Letters expressing regret for inability to be present were forwarded to the secretary by Mr. M. R. Dalway, M.P.; Mr. T. M'Clure, M.P.; and Mr. W. Kirk, M.P., all of whom have pledged themselves to support the Permissive Bill in the House of Commons.

The anniversary proceedings were commenced with a great public meeting in the Ekenhead Presbyterian Church on Tuesday evening. Rev. J. GREENLEES, M.A., occupied the chair, and Rev. G. CRON opened the meeting. The Chairman, after stating the objects of the meeting, said there were different methods of advancing the cause they had at heart, but whatever difference of opinion might prevail as to the best means of overcoming their gigantic enemy—drunkenness—he would ask them all to use their influence in opposing the drinking habits of society. It was needless for him to say much in urging the importance of this matter, as there were so many gentlemen to address them that evening. He would first call on the Rev. John Guthrie. Rev. Mr. GUTHRIE said that he represented the Scottish Temperance League, and from that society carried the heartiest and kindest feeling to the Irish League. He proceeded to give a most interesting account of the working of the society he repre-

mented, and referred to the number of agents and the efforts to spread the principles of temperance, especially by means of literature. Its publications are most extensive. A large number of volumes are issued yearly, and thousands of small books, pamphlets, journals, and tracts, the great object being the entire abolition of the liquor evil. He then referred to the licence system, and stated that within a few years the number of public-houses had been gradually reduced from forty to fifty per cent., and spoke of the improved law they had in Scotland as regards the Sabbath. The Mackenzie Act obliged all public-houses to be closed the entire day. Urging all to aid the great reform of total abstinence, he concluded a telling address amid applause. Rev. Mr. M'LUCKIE (deputy from Scottish Permissive Bill Association) next addressed the meeting. He commenced by saying that he felt it good to be here—he felt that his heart was cheered by seeing so many present, and meeting so many kind friends of the good cause on Irish soil. He referred to the early rise of temperance, and stated that he had been a total abstainer from his youth, dwelling upon the opposition that had to be overcome. He spoke of the loss sustained by the destruction of grain; the large quantity of two-and-a-half millions of acres is cut down every year to make the intoxicating draught; pauperism and crime are the result; and yet there are Christian people who cannot see their way to become abstainers, and urge that the Bible is on their side. This, he showed, was a grand mistake, and he urged the people to read and study the matter for themselves. Mr. M'LUCKIE concluded an able address, amid hearty applause, by enjoining on all present to use their utmost exertions to destroy the monster evil of intemperance both by precept and example. Rev. Dr. GALE, rector of Treborough, (deputy from the United Kingdom Alliance,) then rose, amid loud applause to address the meeting. He said he was the first clergyman who had ever joined the Alliance, and he believed he had done as much for it as any score of his brethren. (Applause.) He was surprised when coming to Belfast to see the number of drinking houses. He thought Glasgow and Edinburgh were bad, but Belfast in this respect was worse. Scotland was a most religious country, and yet it was the most drunken place in the world. This paradox should be put an end to, and this could only be done by their religious people coming forward and taking part in forwarding this movement. Now, in advocating teetotalism, they were not advocating any extreme measure. Everything short of it, he believed, was only a piece of quackery. (Applause.) The object of the United Kingdom Alliance, in reference to the liquor traffic, was in perfect accordance with the whole spirit of the laws of the country. In England, a man applying for a licence had to give the most public notification of his intention, and the consequence was that the parishoners could oppose the granting, though the magistrates had a discretionary power. The object of the Permissive Bill was to prevent a licence being given to any one contrary to the wishes of the great body of the inhabitants of

the district. He was present in Parliament when Mr. Lawson advocated the bill, and he witnessed the halting, hesitating manner in which John Bright replied to him. John Bright had been a temperance man once, and it would be much better if he was so still. (Applause.) He hoped when the matter came up again in Parliament friend John would have undergone a change in his views. He hoped that this meeting would be thoroughly practical. Why could not Irishmen put down the liquor traffic on Sunday? We should never be satisfied until this was done; and if it was a good thing to prevent the common sale of intoxicating drinks on Sunday, why not close them every day? He urged that the Permissive Bill was the real antidote for the evils involved in the liquor, and hoped that the people of Belfast would unite earnestly to urge their representatives in Parliament to pass such a measure. He concluded with a most telling appeal, and sat down amid loud applause. Mr. W. M. SCOTT moved a resolution approving of a petition to the House of Commons in favor of the Permissive Bill. The reason why so many who had signed the pledge went back to habits of drunkenness was the temptations presented to them, and if they could get the public-houses closed, they would have a very powerful influence operating against them taken out of the way. Rev. JOHN WHITE seconded the resolution. He hoped the ministers and churches in Belfast would throw themselves into the matter. Of all the evils they had to contend with this was the greatest; and his belief was that were it not for the drink, ten persons could be brought under the influence of the Gospel for one now. He thought every church should have a petition of its own. His Church would have one, and, by God's blessing, he would have a grand one from the working men of the town. This was the most reasonable Bill that ever was brought before Parliament, and he believed nothing else would do. (Applause.) The motion was passed amid loud applause.—

Rev. GEORGE WARNER pronounced the benediction. The annual business meeting was held in Clarence Place Hall, on Wednesday at eleven o'clock. Mr. L. A. BROWN was called to the chair, and Rev. C. J. M'ALESTER commenced the proceedings. The Chairman briefly called upon the Secretary (Mr. E. Allworthy) who read the annual report. The following is an abstract:—

**AGENCY.**—The operations of the League may be said to extend all over our country, and your committee feel that, through your agents, honorary deputations, and affiliated societies, a great work is being carried on. The number of meetings held under the auspices of the League, in town and country, during the past year, shows considerable vitality, while those attended by your agents were very numerous. Mr. Pyper took part in about 180, and Mr. Russell in about 160; your secretary also assisted in this branch of the work. Mr. Mountain, who was specially engaged for the Band of Hope department, attends an average of three meetings weekly, teaching the children to sing temperance melodies, and occasionally giving a short address. The platform has thus been made the great medium to stir up public opinion, and to instruct all classes in the truths of temperance.

**THE PERMISSIVE BILL.**—We have reason to rejoice that the result of the late general elections has been largely in favor of this measure. England and Scotland, as well as our own country, sent forward many members pledged to support it. In Ireland we have been able to secure promises of support from several members who have taken their seat in the new House.

**THE CHURCHES.**—We would give expression to the opinion that never in the history of our League have the

various bodies of Christians been more alive to the importance of temperance, Protestant and Roman Catholic vying in this good work.

**MEDICAL SCIENCE.**—We have great reason to deplore the position occupied by many medical men who indiscriminately administer alcohol to their patients, for we know that our cause is thus hindered and our efforts dwarfed.

**BANDS OF HOPE.**—In town and country there is a growing interest in this department. Bands of Hope are being formed everywhere, and we rejoice at this pleasing fact. If every Sabbath-school had its Band of Hope, there would not be those awfully sad reports of the number of our criminals who were at one time under such instruction.

**OUR SOUTHERN BRANCH.**—As stated, Mr. Russell has devoted himself heartily to the work of lecturing and organizing meetings in the South; but within the past few months he has given up the agency, and joined a new organization of a political character—viz., the Irish Permissive Bill Association. We wish the new society success. Meanwhile, it devolves upon your committee to make some arrangements whereby League work shall still be carried on in Dublin and the South.

**DINNER TO M. R. DALWAY, Esq., M.P.**—On the occasion of the return of our President as member of Parliament for his native town, Carrickfergus, your Committee considered that there should be some public recognition of the fact, and invited him to a public dinner which was given in the Ulster Minor Hall. It was a most pleasing re-union, and characterized by a new feature at public dinners—viz., the presence of ladies. The attendance was large, and the proceedings passed off with great eclat.

**BIENNIAL BAZAAR.**—Your committee, as arranged by resolution, held a bazaar in the Ulster Hall early in October. For many causes it was felt that it could not be so successful in raising funds as the first. There had in the interim been a great many fancy fairs held in Belfast, at which the temperance friends (ever willing workers) largely assisted, and others were announced for the same season. Still it was thought that it would do good and afford a pleasant re-union. The sum realized was no mean item, and worthy even of all the efforts put forth. To the Ladies' Temperance Union we are greatly indebted for its success, and we would take this opportunity of thanking them and the other ladies and friends who so kindly and generously assisted.

**THE FUNDS.**—By the liberality of our friends and the proceeds of the bazaar, our balance, as will be seen, is on the right side. We have, therefore, cause for thankfulness; but when we examine our list of subscribers how many names do we miss, and how small the contributions from some well able to give liberally. Your committee, however, contemplate a change in their mode of collecting funds, which we consider will be of advantage, and therefore, while thanking all those who have assisted us, even to the smallest amount, we earnestly hope that the new year will see a marked improvement. We would take this opportunity of reminding our friends that the contribution from the United Kingdom Alliance to Ireland has been this year reduced £300. £150 allowed for a Southern agent has been withdrawn, and the £150 for the North has been reduced to £100. This is a large amount, and yet we are glad to say that we are not in much apprehension of its embarrassing our operations. Of course we must rely more upon our own efforts, and appeal to the liberality of our Belfast friends, not omitting to say that we also appeal to the support of the country, where our agents bestow so large a portion of their time and labor.

The treasurer's account showed a balance in hands of £51 2s. 2d. Mr. H. C. KNIGHT, in moving the adoption of the report, said it was satisfactory that the first election under the New Reform Act sent in so many friends of temperance to Parliament. (Hear, hear.) All the four candidates for Belfast were in favor of the Permissive Bill; and, whereas formerly they had to go to the candidates, the candidates for support, on the last occasion, had come to them. He regretted that the influence of medical men was still used so much against them, but he hoped a change would soon take place. The Working Men's Institute was making satisfactory progress. They

were sketching out a new plan of operations, and he believed that a bright future was before the League. (Applause.) Rev. Dr. Houston seconded the motion. He never regretted any efforts he had made in support of the temperance cause, and he had now been a supporter of it for forty years. The men who had the cause at heart would not let it go until they had carried the good work to completion. In particular, he referred to the men engaged in supporting the Permissive Bill in England. He regretted that so many ministers had withdrawn from the League. They should send deputations to these men and their congregations, and talk seriously and earnestly with them on the subject. He believed that would have a good effect. (Hear, hear.) The funds ought to be better than they are. (Hear, hear.) Young persons should be made to collect in the different congregations, and thus enlist them in the cause. (Hear, hear.) He had great pleasure in seconding the adoption of the report. Mr. JOHN SMITH supported the resolution. Rev. C. J. M'ALESTER said there was a good deal of encouragement in the report, but he must say he was disheartened by some statements in it. Their basis should be as broad as possible so that all earnest in the cause could work together, and he was afraid that the tendency was to narrow the principle. The temperance society should not put forward too prominently one set of views about which people, good friends of temperance, have different opinions. The sympathy of the ministers Dr. Houston had referred to had been withdrawn in consequence of the position that had been taken on one view of the Bible Wine Question.\* They should shift their ground. If the committee had thought this view important they should not have committed themselves by putting it so prominently forward. He did not think excited meetings were much calculated to advance their cause. They should take a broad basis on which all advocates of temperance would agree. He was no less anxious than any of them for the cause of temperance, and seeing their country freed from the great evils which it led to, but he could not refrain from making these observations. (Hear, hear.) The resolution was then put to the meeting and agreed to. Mr. J. WORTHINGTON moved a vote of thanks to the gentlemen who had gone out on deputations during the past year. He would suggest to these advocates of the cause to examine the physiological phase of the question, and let the people know that *per se* intoxicating drink was bad for the body and soul. (Applause.) Rev. T. G. SKYMOON seconded the motion, and bore testimony, from

personal knowledge, to the good results attending the visits of the deputations. He referred especially to the efforts of Mr. Pyper and Mr. Allworthy. (Applause.) The resolution was passed unanimously. On the motion of the Rev. Mr. M'ALESTER, seconded by Mr. SANDS, the office-bearers for the ensuing year were appointed. Councillor THOMAS H. BROWN moved a vote of thanks to the ladies who assisted at the late bazaar. Rev. Mr. MORRISON seconded the motion, which was passed with acclamation.

A conference took place, after the business meeting had concluded, to consider how best to further extend the influence of the League throughout the country. In the course of the conference, referring to Rev. Mr. M'ALESTER's observations on the Bible Wine Question, Rev. Dr. Houston said that at an early period of the temperance movement in Ireland, total abstinence was opposed by the advocates of the old temperance society, on similar grounds to those on which the advanced views which he and others held on the Bible Wine Question were now opposed by some total abstinists. (Hear, hear.) He had no doubt whatever but by a full and free discussion of the subject the advanced views would gain the day, as he was thoroughly convinced that they were correct. (Applause.) Mr. J. SMYTH supported Mr. M'ALESTER's view of the matter. Mr. J. R. NIXON said that at the beginning of the controversy last year, the committee of the League, after careful deliberation upon the matter, and having the sentiments of the various societies, had come to the conclusion that they neither could nor should stop the full and open discussion of the question, and he had no doubt but much good would result from it in the long run. (Hear, hear.) Mr. W. M. SCOTT held views similar to those expressed by Dr. Houston, and believed that though the League might suffer in a pecuniary point of view for a time by advocating this question among others, they would gain the great object they aimed at all the sooner. (Applause.) Rev. Professor GUTHRIE said that all the agents of the Scottish League held and advocated what were called advanced views on the wine question, and in various works published by the League, especially the Rev. Wm. Ritchie's admirable work, "Scripture Testimony Against Intoxicating Wine," the question was promulgated in the most decided manner. (Hear, hear.) Most of the abstaining ministers with whom he was acquainted used unfermented wine at the Lord's Supper. (Applause.) The practice was growing, and would no doubt in time become general. (Hear, hear.) Rev. J. M'LUCKIE believed the Bible to be a total abstinence book, and, as a Scotchman, was firmly of opinion that it was the duty of all advocates of the temperance cause to fight out this phase of the subject to the last, and he was sure they would gain the victory here as they had done on every other phase of the question. (Hear, hear.) The unfermented wine had not yet been used in his congregation, but both he and his elders were in favor of it, and he believed the desirable step would soon be taken. (Applause.) Rev. Dr. GALE said there had scarcely ever been any new and important truth taught in Christendom, or any great social reform advocated by anybody, that the Bible was not flaunted in the face of the reformers at the beginning. (Hear,

\* Dr. Houston did not refer to ministers who had left the League in consequence of their disagreement with its principles and operations, but to those who had withdrawn from the temperance movement because, from "the doctor's advice" or for some other reason, they were no longer teetotalers. Not more than two or three ministers have withdrawn from the League because of the agitation of the Bible Wine Question, while, on the other hand, the discussion of the subject has attracted several new adherents, and deepened the conviction and revived the zeal of many old ones. I explained this matter privately to our good friend Mr. M'ALESTER in the Clarence Place Hall at the close of the conference, but I was sorry to observe from a letter of his which appeared in the NORTHERN WHIG of 2nd April, that he seems to have forgotten our conversation on the subject.—ED. I. T. L. J.

hear.) He referred to the history of geology and slavery in illustration of this statement. Messrs. J. WORTHINGTON, J. REID, and T. SANDS also spoke in favor of having the question fully discussed—the last-named gentleman speaking in complimentary terms of the manner in which Mr. Pyper's lectures were appreciated in Bessbrook and neighborhood. Rev. C. J. M'ALESTER said he did not express an opinion as to whether the views advocated on the wine question were tenable or not; but he still held that in the *Journal* and in their agent's advocacy these views should not be kept so prominently forward, to the neglect of other phases of the temperance question that he held to be of much greater importance. (Hear, hear.) Mr. PYPER denied that the Bible aspect of the question had ever monopolized his time, or the columns of the *League Journal*, to the neglect of other aspects of the question. He had, during the past year, lectured a dozen times on other subjects for every once he had lectured on the wine question; and he challenged Mr. M'Alister, or any other, to name any prominent aspect of the question that was neglected any month in the *Journal*. (Hear, hear.) The committee of the League had never got up a single meeting for him to lecture on the subject in dispute; but their affiliated societies had often done so, and the committee might as well stop the League as try to prevent their agents from complying with the desire of the respective societies in this matter. When the opinions of their societies in general were specially attacked from influential quarters on this point, it became their duty to meet these attacks, and if they failed to do so successfully, their cause would suffer in all its aspects. (Hear.) He was thankful to say they had been enabled to refute every objection that had been raised by their opponents, so that their cause had been confirmed and strengthened by the controversy that had taken place. (Applause.) The conference terminated about half-past three o'clock.

At four o'clock the Committee of the League entertained the deputations and delegates at a repast in Robinson's Temperance Hotel, Donegall Street. The Hon. Edward O'Neill, M.P., occupied the chair. After dinner, the CHAIRMAN proposed the sentiment of "The Queen," which was received with all the honors.—The CHAIRMAN next gave "The Lord Lieutenant, and prosperity to Ireland." Mr. J. G. RICHARDSON responded. The CHAIRMAN next gave "The Irish Temperance League."—The Rev. S. J. FAUSSETT and Mr. C. HENDRICK responded. Mr. H. C. KNIGHT said he was happy to be able to say that their honorable chairman was one of the first men who followed Mr. Lawson into the lobby of the House of Commons in support of the Permissive Bill (Applause). He expected good results from the labors of the special deputations.—(Applause)—and the next year they would have cause to rejoice in the great increase of the society. The CHAIRMAN then gave "The United Kingdom Alliance." The Rev. DR. GALE responded. The CHAIRMAN next gave "The Scottish Temperance League." The Rev. Professor GUTHRIE responded. The CHAIRMAN gave "The Scottish Permissive Bill Association." Mr. J. L. SELKIRK responded. The CHAIRMAN gave "The Delegates." Mr. FERGUSON and Mr. COX responded. The Rev. JOHN

WHITE moved, and the Rev. C. J. M'ALESTER seconded, a vote of thanks to the chairman. The CHAIRMAN responded, and said that he had great pleasure in being present that evening. He considered that the friends of the temperance cause had reason to congratulate themselves on what had recently occurred in Parliament. Last year Mr. Smith brought in, and successfully carried through several of its stages, a bill to restrict the sale of intoxicating drink in England. (Applause.) Major O'Reilly also brought in a similar bill for Ireland, which was referred to a select committee last year. Major O'Reilly requested him (Mr. O'Neill) to sit on that committee, and he could assure the meeting the evidence was most interesting. He was sorry to say that the North of Ireland would not bear a favorable comparison with the South, with regard to temperance. (Hear, hear.) The South of Ireland was remarkable for temperance. He trusted that the effect of the evidence which had been given would be that Major O'Reilly's Bill would be passed through Parliament in the present year. (Applause.) He believed that there were a great many Irish members in the house of Commons who were in favor of restricting the sale of liquors, but they objected to the mode of doing so by means of a Permissive Bill; and with this feeling in favor of the temperance cause, he had no doubt a good result would be arrived at. He (Mr. O'Neill) would most willingly admit, from what he had seen while on the committee, that the Roman Catholics as well as the Protestants, took a deep interest in the subject. Archbishop Leahy gave very important evidence. It was most remarkable, the great absence of the drinking customs which prevailed in the town of Mallow. There was not a single prostitute in the town. Such a creditable circumstance was only to be attributed to the fact that drunkenness did not prevail among the people. The chairman concluded by thanking the meeting for the vote of thanks which had been passed to him. Mr. RICHARDSON suggested that the agents of the Temperance League should attend before the magistrates and oppose the granting of licences, both in Belfast and the surrounding districts, on all occasions that licences were applied for.—The meeting then separated.

At seven o'clock in the evening, a great public Permissive Bill meeting was held in the Clarence Place Hall. There was a large attendance. Mr. J. G. RICHARDSON occupied the chair. The CHAIRMAN having addressed the meeting, called on Mr. WM. JOHNSTON, M.P., who read the resolution—"That this meeting, in view of the second reading of the Permissive Bill on the 12th May, and feeling the very great importance and necessity of such a measure, involving the best interests of the nation, hereby declares itself in favor of that measure, and will support the League in their various efforts to secure it." He said that he felt very great pleasure in being present and identifying himself with the workers of the Irish Temperance League. He considered that the principle involved in the resolution was a most important one, viz., local option, and it was gaining ground. He believed that it was a just and fair thing, and if it was right under any circumstances, it was right with regard to the liquor traffic. He felt that



there were many difficulties in the way, but it was only a question of time until the principle would be fully recognized. He concluded by moving the adoption of the resolution. (Loud Applause.) Rev. J. M'LUCKIE seconded the resolution. Rev. G. CROW supported the resolution. He termed strong drink "the devil in solution." He said the friends of temperance should send petitions to the House of Commons before the 12th May in order to support Sir Wilfrid Lawson in bringing in his bill. The petitions would do an incalculable amount of good. They would show the House of Commons that the people were not indifferent on the subject. Rev. J. GUTHRIE supported the resolution. The CHAIRMAN moved the next resolution, which was in the form of a petition to the House of Commons, praying that the Government would grant to the majority of the people the power of restricting the sale of drink in the particular locality in which they lived. He said there were a million and a half of paupers in the kingdom, being one in every twenty of the population. They have 200,000 criminals in gaols, and 50,000 lunatics in their asylums. All this misery was mainly caused by the evil of the liquor traffic. The drinking customs of Great Britain cost about 150 millions in the year. If habits of drinking were to go on as they have been doing, he did not know what would become of the inhabitants of this country. He had been told by a friend since he came to Belfast that he was horrified at the amount of drunkenness that had prevailed in Belfast during the past two or three days. He (Mr. Richardson) was proprietor of a factory near Newry, and he could tell the audience a pleasing fact, and that was, that in his place there was not a public-house—(applause)—and, consequently, a drunken person was never seen. (Applause.) Besides, there was not a pawnbroker's

shop in the village. (Applause.) The Permissive Bill had long been practised in his village. It was something extraordinary to imagine that in the town of Belfast there were six hundred public-houses. He hoped that very soon they would only have a hundred. (Applause.) The Rev. Dr. GALE seconded the resolution in an able and impressive speech. He denounced the unholy liquor traffic in withering terms, and urged the sinfulness of giving it encouragement in any form. The churches should not patronize it by using intoxicating wine at the Lord's Supper. When the unfermented, unintoxicating "fruit of the vine" could be easily procured, surely it ought to be used in that holy ordinance in preference to the inebriating cup. (Hear, hear.) He was rector of an English parish and nothing but unfermented wine had been used in his church for the last twelve years. (Loud applause.) He concluded an eloquent address by urging upon all the duty of personal abstinence and also of giving strenuous support to the Permissive Bill at the present crisis, and resumed his seat amid cordial applause. The motion was supported in an eloquent and telling speech by Mr. J. L. SMYTH and was carried by acclamation. The Rev. JOHN WHITE pronounced the benediction, and the meeting separated about ten o'clock.

Two able and eloquent sermons on behalf of the League were preached in Belfast by Rev. W. J. Patton, Dromara, on Sabbath, 28th March; in the forenoon in College Square North Church (Rev. A. Gray's), and in the evening in Clifton Street Church (Rev. J. McCreedy's). Several ministers in Belfast and other places, either preached on temperance or made special reference to the League Anniversary in their own pulpits on the same day.

## Statistical Data for Social Reformers.

### I. GROWTH OF THE LIQUOR TRAFFIC SINCE 1830.

**I**N 1828 a General Licensing Act was passed with the hope on the part of its promoters that it would form a new and life-long settlement of all the questions connected with the licensing system. That hope was quickly and grievously dissipated. Two years more saw the introduction and passing of the Beer Bill, which upset the traditional licensing routine of three centuries, so far as the sale of malt liquors was concerned. Henceforward any person might become a beer-seller without the consent of the district magisterial bench. The predicted results were a purer article, greater sobriety, and a death-blow dealt at the brewers' monopoly: the actual results were even greater adulteration, wider intemperance, and the aggrandisement of the brewing interest. What the effect has been in the development of the liquor traffic in England and Wales, is a subject worthy of attention. Within three months of the passing of the Beer Bill, 24,342 licences were taken out. In 1831 the number increased to 31,937; in 1832 it sank to 30,917; in 1833 it rose to 33,451; and in the year ending September 30th, 1837 (the last return), it stood at 49,725, having increased to that point from 47,670 in

1836. Before the Beer Bill became law its passing was violently deprecated by the licensed victuallers, who feared that it would ruin them by taking from them that margin of their profits which enabled them to keep open, but they miscalculated the effects of competition in alcoholic drinks; for the spirit licences, which in 1828 were 48,435, became 48,904 in 1830; in 1831 they were 49,749; in 1832 they were 50,235; and in 1833 they had reached 50,828. The licensed victuallers in 1831 are given at 50,547; in 1832 at 50,796; and in 1833 at 52,611; the difference between these figures and those as to spirit licences, probably having regard to licensed victuallers who confined themselves to the sale of beer under a magistrates' certificate; but taking either the spirit licences or licensed victuallers, the only conclusion possible is, that the beer-house did not supersede the spirit-shop, but that so far as its influence was felt by the licensed victualling interest, it was of a stimulating and fostering character. The census was taken in 1831, and the population of England and Wales found to be 13,896,797; and as the number of beer licences had increased from 50,903 in 1829 to 83,332 in 1831, it is clear that while in 1829 there was

one beer licence to 270 persons, in 1881 there was one beer licence to 167 persons. Coming now down to 1887, we find that in the year ending September 30th, the licensed victuallers were returned at 68,895, and the beer-sellers at 49,725, a total of 118,120, showing an increase of 16,248 licensed victuallers since 1881, and of 17,788 beersellers, a total increase of 34,036 liquor sellers of these two classes. The population of England and Wales in 1881 was 20,666,224, which may be reckoned at 21,500,000 in 1887. This gives one publican to 804 persons, and 180 persons to every beer licence, including all such licences held by publicans or beersellers. The natural influence from these premises would be that in proportion to population the liquor retailers had diminished since 1881. This inference, though arithmetically correct, if confined to publicans and beersellers, would be egregiously delusive if taken as evidence that the influence of the drink trade is less marked now than in 1881, taking population into account; for there are upwards of 2,000 refreshment houses where wine is sold by retail for consumption on the premises, and thousands of wholesale and retail sellers in wine and spirits for consumption off the premises. The Wine Licences Bill of Mr. Gladstone in 1861 gave a stimulus to the trade in vinous compounds, which, but for the spread and counteractive operation of temperance principles, would have been as fatal to public sobriety as the Beer Act of 1880. It must always be remembered, in instituting a comparison between the liquor traffic at one period and another, that a gross omission will be made if regard is not had to the comparative size and splendor of the places where intoxicating liquors are sold; and if this very important element is incorporated into the present consideration, the moral balance will have to be struck against the drinking-house of to-day. Beershops may not have much altered in appearance, but gin-palaces, public-houses in general, and music and dancing saloons, all testify but too plainly that the *descensus Averni* has been made brighter and broader with the increase of national wealth and the development of business enterprise in all the departments of national commerce and exchange. The temptation-power and seductiveness of public drinking customs have thus been mightily and wonderfully augmented, to such a degree as more than makes up for any proportionate diminution in the number of licences to sell intoxicating drinks.

## II. CONSUMPTION AND COST OF INTOXICATING LIQUOR IN THE UNITED KINGDOM IN 1888.

The accounts of trade and navigation, which issue monthly from the Board of Trade, usually appear about a month after the date to which they refer. This delay has been much complained of, and the complaints will be louder than ever, as the returns for the month of last December, and for the twelve months ending December, 1888, were not published till the 1st of March. Mr. Bright will be asked to look into this acknowledged abuse of the public patience, previous examples of which have been defended on the score of necessary precautions against errors of entry affecting the reported commerce of the year. We can only attempt to summarize those particulars which relate to the manufacture, importation, and consumption of alcoholic liquors in 1888. Taking, first of all, the article of ardent spirits, the following table will show the facts concerning the spirits manufactured in the United Kingdom:—

USED AS BEVERAGE ONLY.

	Gals.
England.....	11,327,323
Scotland.....	4,907,701
Ireland.....	4,773,710

United Kingdom ..... 21,008,634

The gross quantity used in 1887 was 21,190,379 gallons, and in 1888 it was 23,217,390. Between 1887 and 1888 the difference is slight, and comparing the three entries it appears that in England the consumption in 1888 exceeded that of 1887 by 3,670 gallons, Scotland showing a decrease of 75,308, and Ireland of 118,944 gallons, being a nett decrease of '90,742 gallons in the United Kingdom. The quantity of spirits charged with duty in 1888 was 22,046,014 gallons, but of this 7,936,565 gallons were warehoused on drawback for exportation, &c., and 832,815 were methylated spirits, leaving, as before stated, 21,008,634 for consumption within the United Kingdom. The ardent spirits imported for use in 1888 were—rum, 3,950,636 gallons; brandy, 3,320,673 gallons; and (not enumerated but computing by the duty) 1,133,310 gallons of Geneva and other sorts; a total of 8,404,619 gallons: a less quantity than in 1887, and about the same as in 1886. Adding together the British and imported spirits, the aggregate for 1888 was 22,413,153 gallons. On the British spirits the Government duty was £10,854,317, and on the imported spirits £4,333,371, a total of £15,587,688. The cost to the consumers, the people of the United Kingdom, may be calculated on a basis of 20s. per gallon for home spirits, and 22s. per gallon for imported spirits; this estimate covering the cost of production, duty, and manufacturers' and retailers' profits, and the result will then be—

Cost of British spirits.....	£21,008,634
Cost of imported spirits.....	2,208,756

£23,217,390

With regard to malt, the quantities retained for consumption in 1888 as beer were, in England, 43,163,971 bushels; in Scotland, 2,167,189 bushels; in Ireland, 2,797,873 bushels; a total of 48,119,033 bushels. In 1887 the corresponding total was 46,310,357 bushels, and in 1886 it was 50,217,828 bushels. Besides the quantity charged duty for beer there were made in 1888, free of duty, for distillation, 4,549,813 bushels of malt, 243 bushels for feeding cattle, and 1,668,737 bushels for exportation as beer and in drawback—an aggregate manufacture of malt to the extent of 54,337,828 bushels. Looking now at the quantity used for beer making, and calculating that two bushels of malt produced one barrel of beer (the Excise estimate), we have a manufacture of 24,059,516 barrels of beer from malt; and to this must be added the beer produced from 351,742 cwt. of sugar, i.e., 844,180, a great total of 24,903,696 barrels, which, retailed at 48s. per barrel (allowing for retailers' multiplication of 36 gallons into 48 by dilution), cost the purchasers £59,768,870.

The quantity of wine entered for consumption in 1888, was 15,151,761 gallons, compared with 13,752,438 in 1887, and 13,324,929 in 1886. The customs' duties were £1,621,199; and estimating the average retailers' price to have been 15s. a gallon, the purchasers' outlay on this amount of wine was £11,363,905.

Now, causing these various lines of figures to converge, we have, as the outcome of these inquiries, the following summarized facts presented to us:—

Consumed in 1888—	Sold for
Of ardent spirits, 29,413,153 gallons,	£30,253,605
Of beer and ale, 24,903,696 barrels,	59,768,870
Of wine, 15,151,761 gallons,	11,363,905

An aggregate expenditure of £101,386,280

In this stupendous outlay, nothing is allowed for the sums expended in the purchase of cider, perry, and the numerous sorts of British wines which imitate the names and the worst properties of their foreign kindred. If the accuracy of the figures as above presented is unimpeachable, it remains for the patriot, the moralist, the philanthropist, and the Christian to ponder the question, whether the British people have done right or wrong in expending upwards of a hundred millions sterling in 1888 upon the drinks which issue from the distillery, the brewery, and the wine-vat.—*MELIORA FOR APRIL.*

PETITIONERS.—Remember, Permissive Bill Petitions must be forwarded to the House of Commons before the 12th inst. For directions, see last month's JOURNAL, or write to the Secretary, 14 Donegal Street, Belfast.

# THE IRISH TEMPERANCE LEAGUE JOURNAL.

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[ONE PENNY.]

## The Permissive Bill in the House of Commons.

**T**HE 12th of May marks an important stage in the progress of the temperance sentiment of our country. Sir Wilfrid Lawson, Bart., the noble Parliamentary champion of our cause, on that day moved the second reading of the Permissive Bill in the House of Commons, and the motion was ably supported by Messrs. Bazley, Dalway, Morgan, and others. We had the pleasure and the pain of witnessing a debate on the occasion of about five hours' duration.\* While it was painful to find so much ignorance of temperance truth among our legislators, it was pleasant indeed that not one of the twenty hon. members who took part in the debate expressed himself as satisfied with our present licensing system. Every speaker felt that things cannot remain as they are. Indeed there was only one member, Colonel Jarvis (Harwich), a brewer's son-in-law, who spoke throughout in respectful language regarding the liquor traffic, and in disrespectful terms of the Permissive Bill Movement. The Home Secretary justly eulogized the moderation and ability of Sir Wilfrid's speech, as did nearly all the other speakers; but he opposed the bill and strongly urged the house to oppose it, stating that it was the intention of Government to propose a bill to the House next session for the improvement of the present unsatisfactory licensing system, and that the measure if enacted would effect some great and important changes which the Government believed would meet all the necessities of the case and satisfy the country. This appeal of the Government took many

votes from Sir Wilfrid, which would otherwise have been recorded in favor of his bill. Notwithstanding this the division was highly encouraging. Including tellers and pairs the number of votes for the bill were 94 and against it 200. The nearer home we come the vote is the more gratifying, for the Irish vote was 20 for and 15 against, and the Ulster vote 12 for and 1 against, while Mr. Dalway and Lord Claud Hamilton were two of the principal speakers in support of the measure. Were we inclined to be boastful, it is evident we have some grounds for gratulation. But we feel that we ought only to be humble and thankful. The praise is due to Him who blessed the efforts and answered the prayers of temperance workers throughout dear old Ulster. The *Temperance Times* says, "In regard to Ireland, the bill has been virtually carried. As to Ulster, the wealthiest and most educated Province of Ireland, the fact is astounding, that out of 12 votes, 11 were given for the bill, to which should be added a 'pair' by one of the members for County Armagh, making the voice of Ulster to be twelve to one in favor of the bill." The following Irish members voted for the bill:—Captain M. E. Archdall, Co. Fermanagh; J. A. Blake, Waterford; Philip Callan, Dundalk; Viscount Crichton, Enniskillen; M. R. Dalway, Carrickfergus; R. P. Dawson, Co. Londonderry; M'Carthy Downing, Co. Cork; Major G. O. Gavin, Co. Limerick; Lord Claud Hamilton, Co. Tyrone; Marquis of Hamilton, Co. Donegal; William Johnston, Belfast; Wm. Kirk, Newry; Hon. Col. S. Knox, Dungannon; Thomas M'Clure, Belfast; Charles Moore, Tipperary; Hon.

\* The *Alliance News* of 22nd May reports the speeches in full.

Edward O'Neill, Co. Antrim; W. Pollard-Urquhart, Co. Westmeath; Thomas Whitworth, Drogheda; Pairs—Sir R. Blennerhassett, Bart., Galway; Sir J. M. Stronge, Bart., Co. Armagh. Total—20. The following voted against the bill:—John Bagwell, Clonmel; Rt. Hon. John T. Ball, LL.D., Trinity College; A. H. S. Barry, Co. Cork; Sir R. G. Booth, Bart., Co. Sligo; M. P. D'Arcy, Co. Wexford; R. J. Devereux, Wexford; J. J. Ennis, Athlone; Captain W. A. Fagan, Carlow; Rt. Hon. Col. F. French, Co. Roscommon; A. M. Kavanagh, Co. Carlow; P. M'Mahon, New Ross; Sir P. O'Brien, Bart., King's County; D. M. O'Connor, The O'Donoghue, Co. Sligo; Rt. Hon. Sir C. M. O'Loughlin, Bart., Co. Clare; Lord A. E. Hill Trevor, Co. Down. Total—15.

From this list our readers will see the Irish members that have merited their thanks, and those who require pulling up. What a pity that Lord Hill Trevor should have disgraced Ulster by the unenviable position he has taken. We trust our County Down friends will not fail to let his Lordship know how much they regret his attitude, and if possible induce him to change his mind. The *Alliance News* comments on the division as follows:—"Taking the Irish and Welsh votes together, for and against, we find the following result:—32 votes for, and 21 against the bill, giving a majority for Ireland and Wales of nearly two to one in favor of the bill. The Irish vote was 20 and 15 against—a majority of five in favor of the bill. But the most remarkable feature of the division list is the fact that 12 of the votes for the province of Ulster were registered for the bill, and only one against. For this remarkable result—showing so overwhelming a demonstration of public opinion from the North of Ireland in favor of the bill—we confess we were not fully prepared. The vote of the Scottish members was 12 for the bill and 18 against. Three of the metropolitan members, Mr. M'Arthur, Mr. C. Reid, and Mr. Thomas Chambers, voted for the bill. Mr. C. W. Dilke (Chelsea), fully intended to vote in our favor, but at the last moment was called away on the death of his father, Sir C. W. Dilke. Our readers will see with pleasure that all the three members for Manchester—Mr. Bazley, Mr. Jacob Bright, and Mr. Hugh Birley, voted on the right side. The two members for Belfast (Mr. T. M'Clure and Mr. William Johnston), the two members for Edinburgh (Mr. D. M'Laren and Mr. John Miller), the two members for Sheffield (Mr. G. Hadfield and Mr. J. A. Mundella), the two members for Sunderland (Mr. John Candlish and Mr. E. T. Gourley), the two members for Bath (Mr. William Tite

and Mr. D. Dalrymple), the two members for Colchester (Dr. Brewer and Mr. J. G. Rebow), the two members for the South-west Riding (Lord Milton and Mr. H. F. Beaumont), the two members for North Lincoln (Sir M. Cholmeley and Mr. R. Winn), all voted for the Bill. The facts that Mr. E. Miall, Mr. S. Morley, and Mr. H. Richards also did the like, will be appreciated by all our readers who have met with difficulties arising from voluntarism. One member of the Government, Mr. G. O. Trevelyan, notwithstanding the trammels of his position, asserted his independence, and gave expression to his own conviction, by voting for the Bill. Of the 94 votes for the Bill, 64 are from borough members, and 30 from counties. Comparing the total results of the division we may point out that in 1864 we thought ourselves fortunate to have secured thirty-five, or including tellers and pairs, forty voters for the Permissive Bill. As one result of five years of faithful labor on the part of the many friends of the good cause, we are able to point now to a band of eighty-seven, or including tellers and pairs, NINETY-FOUR voters for the the bill—being an increase of more than cent. per cent. On the other hand, in 1864, no fewer than two hundred and ninety-seven members were not afraid to show themselves in the lobby with the Noes, or to pair off on the same side; but in 1869, this crowd is reduced to a following of two hundred, including pairing members. Thus swelling on the one hand forty to ninety, and eating away on the other, the hostile majority by nearly one hundred of its members. The supporters of the bill prove now to be, not as in 1864, one-eighth only, but close upon one-third of the whole number who voted. We regard this improvement as in the highest degree encouraging to our cause, and auspicious not only of its ultimate, but also, if its friends do but maintain unrelaxed their noble efforts, of its early complete success. We have now ninety-four guarantees that a great work of education has already been accomplished, and if there remain two hundred proofs that there is still a mighty instructional work to be done, we can point with triumph to the decomposition that has reduced the once huge mass of the opponents in the House to so moderate and manageable a residue, and may reasonably exhort our friends to put forth fresh vigor and to sound an advance throughout the whole line, that what remains to be done be may be all the sooner accomplished."

The duty of temperance reformers during the next year is to use the most effective means to make the proposed Government Bill as like the Permissive Bill as possible.

## Principles Worth Pondering by Intelligent Beings.

BY JAMES HAUGHTON, J.P.

(A Paper written for the Anniversary Meeting of the Irish Temperance League, held in Belfast, on 31st March, 1869.)

WITH regard to the title which I have prefixed to this paper, my intention is to refer principally to the drinking usages of society, and to enquire, so far as the limits of a short essay will permit, whether or not they have any support in the Constitution of our bodies; in the Laws of Health laid down by our Creator for our guidance; in the Teachings of Science and Reason, whereby we are enabled to discover, if not altogether, at least to a considerable extent, the direction in which those laws point, and which we must pursue, under the penalty of much suffering for their neglect, whether that neglect proceeds from ignorance or wilfulness; and how far man is justified in using alcoholic liquors at all, as a social and a gregarious being, seeing how their use leads inevitably to disorder, and how direct its tendency is to render life and property insecure, and to produce a large proportion of the poverty, crime, and degradation existing all around us. A few lines on each of these points—which, as it seems to me, should engage some portion of the time and thought of every intelligent human being—will compose this essay, which I offer to the Council of the Irish Temperance League, as some evidence of my hearty sympathy with them in their invaluable labors for the elevation of large numbers of our countrymen out of that poverty, and its consequent misery, crime, and degradation, in which it is so painful to see them pass their existence from the cradle to the grave. As circumstances make it inconvenient for me to accept the kind invitation I have received to their annual meeting in Belfast, I feel disposed to adopt this means of evincing my entire sympathy with them in the work they have in hand, and my earnest hope that the good seed they are constantly sowing is steadily and surely, even though it may not be very apparent, in the present aspect of our country, producing rich results in many families of the land.

First,—as to the *constitution of our bodies*. The constituent in all intoxicating liquors, which gives them their chief pungency, and in the absence of which none of them would be a palatable beverage, is alcohol. This substance is pronounced by all authority a poison; and as none of the organs of the body are fitted to make use of it in any way, as a food, but as they all, on the contrary, reject it as an intruder, whenever it comes in contact

with them, it should need but little argument with intelligent beings to satisfy them that in the constitution of their bodies they can find no justification for sending this poison down to their stomachs, there to derange the healthy operations of their entire system. Among the most eminent of living physiologists are Doctors Todd and Bowman, and they have placed it on record, that, in the presence of alcohol, the stomach is incapable of performing its functions; so that if Nature had not provided for the speedy absorption of this poison, the process of digestion would be suspended and death must speedily ensue, as there would be no means of supplying, or making good, the waste which every action of the body, mental or physical, is constantly producing in our frames. Every instant this waste is going on, and it must be supplied or renewed to the body by food, which alcohol is not. Therefore, it is not an article which rational beings should use. The irrational portion of God's creation, guided by instinct, refuse it. No animal but man will touch it; nor is it to be found in any one of the multifarious productions of Nature, for the use of living creatures.

Secondly,—in the *laws of health* laid down by our Creator, for our guidance, we must also look at this question. This principle is analagous to the one we have just had under our consideration, but it admits of a further extension of the idea in which I have referred mainly, to the internal structure of our bodies. Under this second section of my argument, I may include every circumstance of our life external to our bodies, with which the use of alcohol interferes in any way detrimental to the full development of all our powers. To secure this end, a sound mind in a sound body, is essential; but more than this, we must have the pecuniary means to enable us to surround ourselves with all the needful comforts which a full state of health requires. We must have money to procure a sufficiency of wholesome food, and also of clothing to guard us against the various changes of climate to which we are subjected. We must likewise have good houses for our homes, furnished comfortably according to our differing positions in life; but all of them must be built in such a manner, as to give their inmates constantly a sufficient supply of fresh air, without which even a tolerable condition of health is impossible. In breathing, we are con-

stantly vitiating the air; so that if we were confined to rooms into which this pabulum of life was not admitted, life would very soon become extinct. The use of alcohol, as it is used over this United Kingdom, prevents the realization of all these happy conditions; and therefore it comes in direct opposition to all the laws of health. Those pecuniary means which are needed to secure all these requisites, are absorbed in endeavors to supply the cravings of one insatiable appetite; and of course the needful requisites referred to, cannot also be supplied. Thus we see multitudes of our fellow-men all around us, in a condition of abject poverty, and of indescribable misery. Numberless benevolent associations are in existence striving to mitigate this sad and unnecessary state of affairs, but their efforts are powerless to meet the evil. In many instances, they aggravate it, by weakening that law of Providence which says to every man, that he must himself provide for the wants of his family, or they will ever be in a state of misery and unmanly dependence. The Irish Temperance League has been founded for the purpose of striking at the root of the chief cause which stands in the way of the realization of such a state of affairs as would certainly banish from these fair lands of ours, if not all, at least a very large proportion of the crime, the poverty, and the wretchedness, which every good man is anxious to assist in lessening, to the utmost extent in his power.

I now come to the last of the ideas to which I proposed to direct my thoughts, namely, how far *Science and Reason* condemn the drinking usages of society. Indeed, although I have divided my subject into these propositions, they run so much into one another, as to be almost completely interwoven. The limits of my paper only admit of a consideration of the merest outline of the great question our society is associated to discuss; but as it seems clear to me that progress in civilization, beyond what man has already reached, is not likely to be accomplished to any extent until our principles shall be made the guides of public opinion, and be adopted as the rule of life, by our statesmen, and by all who have influence in the direction of our affairs, both civil and religious, every little effort to effect our purpose, may do some good in this great work on behalf of suffering humanity. Tiny rivulets, flowing from numerous sources, give their body, and their fertilizing power, to the streams and rivers which flow throughout the land. Science and Reason come to our aid in proving that there is no justification for the drinking usages in which men indulge, to the great detriment of human happiness. Science

tells us that alcohol is a poison; and as all poisons should be avoided by intelligent beings, Reason steps in, and asks, why we should permit an article so injurious to health and happiness, to exercise the influence over us which it does, causing us to rush in multitudes to certain ruin, and ever depriving the masses of society of power to supply themselves with those comforts and enjoyments which minister to the pleasures of human existence. There is not to be found a medical man or physiologist, of any eminence, who does not tell us that alcohol is a dangerous article to tamper with; that being a poison, its use cannot benefit men in a normal condition of health; and that even as a medicine, it should be used with the utmost caution. Yet,—strange infatuation!—this dangerous thing is to be found daily on the tables of most men who can afford to purchase it; and multitudes of the poorer classes deprive themselves of every earthly comfort and happiness, starving themselves and their families, rather than relinquish its use. But those physical evils which it inevitably brings in its train, serious and painful as they are, are of little moment in comparison with the moral evils that flow from their use, in a perennial stream, blasting all that is manly, honorable, and noble in our nature.

One of the advantages consequent on the persistent agitation of Teetotalism, for some years past, is that the attention of scientific men has been strongly directed to the subject; and they are in increasing numbers, as years roll on, joining our ranks, and bearing stronger and stronger testimony to the invaluable labors of Temperance reformers. So that we may reasonably hope that the day is not far distant when these labors in which we are engaged will be more duly appreciated than they now are by the guides of public opinion on questions of deep importance to the health and happiness of the human race. Reason will thus be called on more and more loudly to proclaim in our ears the folly and sinfulness of using intoxicating liquors, which do irreparable injury to man in every point of view from which their use can be considered. What then should be our future course of action with regard to them? We must do as we have done in the past—point out to all who will hear us, that Science and Reason, and Religion also, all loudly proclaim against customs which are as much opposed to human happiness, as light is opposed to darkness, as virtue is opposed to vice, and as truth is opposed to falsehood. By all our means of moral suasion we must continue to impress on the convictions and the consciences of our fellow-men the folly and the insanity of muddying the stream of human

happiness on earth, when we might cause it to flow on in brightness and purity. We must likewise add to that means of usefulness the power which the Permissive Bill would confer, and therefore press even more earnestly on Parliament the necessity of passing that measure without delay, so as to place in the hands of the people, the whole people, the power of saving themselves from the malign influences of that traffic in intoxicating liquors which is ever barring their way towards happiness on earth and in heaven. It is

in vain we endeavor through other benevolent instrumentalities, to save our people from the misery which drinking usages must create, so long as this terrible traffic, which is the bitter source whence most of our sorrows flow, shall be permitted to exist. Our noble champion in the House of Commons, Sir Wilfrid Lawson, Bart., deserves all the moral and active support we can supply to aid him in his manly efforts to do a great good for our beloved country. Let us cordially give him that support by every means in our power.

## WEAR AND TEAR.

BY MIRIAM DRAKE.

### CHAPTER VI.—DOCTORS DIFFER.

*"Trust not the physician; his antidotes are poison."*

SOMETIMES only, though doubtless the misanthrope, in whose mouth Shakspeare put the unorthodox assertion, meant it to be a sweeping one.

Small as the town of Greyford was, there were too many public-houses in it for one doctor to be able to attend to the health of its inhabitants, and it, and the surrounding neighborhood, furnished ample employment for two. Dr. Oldrut had lived there for nearly twenty years, and was considered, by his numerous patients, to possess a large amount of skill. When he pulled them down with blistering and bleeding and strong medicine, they thought their weakness arose from the severity of their disease, and were pleased to think that they should be so much worse than their neighbors; and when in spite of reduced constitutions, they recovered they thought it was entirely owing to the doctor, and to the stimulants he never failed to order them, and looked with pity on all, who led away by novelty, submitted themselves to the tender mercies of Dr. Newchemin who had only been established in Greyford for a few years. Dr. Newchemin's patients, on the other hand, did not believe him to be faultless, for he had one failing that was patent to them all—so long at least as they were sick; for when well, they were not sure that it *was* a failing—he never humored them by ordering useless things to please their morbid desire for medication, but did not mind in the least running counter to their prejudices if he saw necessary. He was sympathetic with them when they were weak, or suffering, but he took care not to make too much of their illness; and if they were sometimes piqued at him for seeming to think them better than they really were, it was not long till they became as well as he thought

them. But, though his practice was much more successful than Dr. Oldrut's, few gave him as much credit for it, for, while the senior physician always talked of how *he* had pulled his patients through, the junior only proposed to be the assistant of nature, and ascribed to her all the rapid recoveries under his mode of treatment.

Stephen Parker knew these peculiarities of the two doctors, and having both a physical and spiritual dread of death—for elder, though he was, he did not feel fit to die—he thought he would seek advice from the one who would make lightest of his disorder. He told his complaints with a jaunty air, that did not deceive Dr. Newchemin, but rather showed the nervousness about himself, that it was meant to conceal. The doctor said there was nothing organically wrong, his nervous system had got out of order, but that was all: did he drink? Mr. Stephen assured him he had drunk nothing alcoholic for several months. "Pity it hadn't been for several years," the doctor answered, as he detected mischief the drinking had done in the past. Did he smoke? Yes, Stephen acknowledged he did. Much? And then he had to tell the quantity of tobacco he had been consuming of late. "You must stop that too," said Dr. Newchemin, decidedly; and when Stephen objected, a few words as to the probable consequences did he persist, effectually frightened him into promised compliance. The doctor further ordered him nourishing diet and plenty of not too violent exercise in the open air, and, giving him a tonic, told him to come back in a week. At the end of that time he was looking a little better, but still complained of palpitation and sleeplessness, and of a terrible sinking feeling which he thought must betoken the loosing of the silver cord. The doctor laughed at his fears, said he was almost well enough, and would be as strong as ever in a short time, and

so sent him home in much better spirits than he had come. But Miss Porter, Stephen's stepsister—or rather his father's step-daughter—was not satisfied with Dr. Newchemin's treatment of him. She had wanted him to go to Dr. Oldrut at first, and when he, partly for contradiction, preferred consulting the younger man, she found fault with everything he prescribed, and thought her mean opinion of his skill perfectly justified when he did not make Stephen quite well in two days. It was for what Dr. Newchemin did not prescribe more than for what he did that she blamed him most, for Miss Porter had unlimited faith in wine as a health-restorer—not because of the fruity principle which *should* be in it, but entirely on account of the alcohol it contained—and when Stephen at her instigation asked the doctor if he might drink wine, and was told "not a drop," she said Dr. Newchemin did not understand Stephen's constitution, that his medicine was not doing him the least good; and when she saw him looking at all weak, or out of breath, she made such "a work" over him that the nervousness which the doctor had laughed away, returned in full force. He went to him again, perfectly convinced this time that he had disease of the heart, and could only live a few days. Again Dr. Newchemin reassured him, and refused to give him any medicine because he did not need it. But Miss Porter was so disgusted when she found that he would allow Stephen neither wine nor medicine, that she set off at once to Greyford to speak to him herself. Dr. Newchemin told her that her brother's complaint was almost entirely nervous, and that she should make as light of it as possible. She told how weak he was, and insisted that he must have wine to strengthen him; but the doctor was as firm as she was, and obstinately refused to allow a nervous patient to drink wine. "Give him plenty of milk and eggs, and everything nourishing, but don't let him have anything to do with stimulants," he said. "But he has no appetite. Mayn't he have ale to make him able to eat?" she asked. "No, it would only enable him to eat more than he could digest, and there would not be much good in that. Just let him alone, and his system will soon recover its proper tone." Shocked, alike by his heartlessness and stupidity and by the business-like way in which he bowed her out of the consulting-room to make room for some one else as soon as he had said his say, Miss Porter, more convinced than ever, of Stephen's precarious state, went direct to seek sympathy and advice from Dr. Oldrut. Now Dr. Oldrut was a widower. He received her with great *empressment*, and hastily dismissing a poor

woman who had just commenced a list of her complaints, he led Miss Porter up to the drawing-room, and, after placing her in the most comfortable seat in the room, and ringing for refreshments, he drew his chair close to hers, and with a face of profound sympathy and concern, listened to her statement of Stephen's case. He looked very serious over all the symptoms, but declined to give any opinion, unless he saw the patient. But "he certainly should have wine, when he was so weak," the doctor agreed with his visitor, and "a little spirits and water at dinner would make his food agree with him;" but he could prescribe nothing more without seeing him, for in such a critical case as it seemed to be, from her description, a blunder might be fatal. Miss Porter dare not ask him to call lest Stephen should be angry, but promising to send her brother to him, and telling him significantly that he being a teetotaler would not take anything alcoholic, without positive medical orders, she went away well satisfied with her hour's confab, and full of anxiety regarding Stephen's critical condition. She communicated her anxiety to him without loss of time, and gave him no peace till he went himself to Dr. Oldrut. The doctor acted on the hint she had given him; and showed how well he understood Stephen's constitution by ordering him plenty of wine and whiskey to keep it up. And Stephen, nervous and dispirited to a degree that almost amounted to regular hypochondria, was only too glad to obey him, never thinking that by so doing he was breaking the pledge, that otherwise he would have kept inviolate till his death. Alcohol as medicine soon opened the door for a return to his old habits: when he drank wine and whiskey in his own house, he saw no reason why he should any longer refuse to drink them at a friend's; and when he drank them in private, he did not see why he should not do likewise in public, especially as it was when he was from home, making markets or on a journey, that he had most need of something to strengthen him. As he always *felt* better after a glass or two of punch had deadened his sensations he thought he really was the better of it, and having once broken his promise of not taking alcohol, he never thought of it as being any longer binding. Some people laughed when they saw him drinking as of old, and said that was all Mr. Hope's teetotalism had done; while others shook their heads sagaciously, saying "Mr. Parker's father's son should never taste whiskey," and then asked him to join them in a glass of punch the very next time they met him at fair or market—and Stephen frequented both fairs and markets



much more than there was any necessity for him doing. He always wanted to know the price of everything, whether he had anything to sell or not, and it was wonderful the length of time it

took him to discover the state of the markets, and how little he knew about them when all was done.

(To be continued.)

## Dr. Murphy on "Wine in the Bible."—No. 16.

By REV. G. H. SHAWKS.

**A** CURIOUS sentence meets us in the preface of Dr. Murphy's pamphlet. He says "it seems a far nobler act to abstain from intoxicating drinks for the sake of benefiting others, than to do so because it is absolutely forbidden to partake of them, even if this could be demonstrated." What will Dr. Watts say to such "Utilitarianism" as this? Is "the sake of benefiting others" of superior authority to the absolute command of God? High as I place the duty of total abstinence, Dr. Murphy seems to place it much higher. I do not place it on ground above the absolute command of God. I can conceive of no acts "nobler" than those done on the ground of God's command, made known either directly or inferentially. A very uncertain test of duty or of right and wrong is this "sake of benefiting others." Hosts of persons would, for the avowed purpose of benefiting others, exclude the Bible from the common people—yea, some would "for the avowed sake of benefiting others" extinguish Christianity, and even the very idea of a God. I know no way so effectual of benefiting others as ascertaining what God's commandment is, and doing it *because* it is absolutely commanded. To do what is absolutely commanded *must* benefit others as well as myself. It seems doubtful whether the germ of any principle more unsound, and, if carried through, more calculated to overthrow all revealed religion, is to be found in Mill or Colenso. He thinks also that it is "worse than useless" to endeavor to prove that God commands total abstinence, "when we have so pure and disinterested and elevating a motive as brotherly love to warrant our self-denial." However clearly any act, or abstinence from an act, may be known to benefit others, that does not preclude the propriety of ascertaining what the command of God is. To avoid theft or murder clearly benefits others, yet it is surely no harm to teach that God commands "Thou shalt not steal," "Thou shalt not kill;" and however clearly abstinence from intoxicating drinks may be known to benefit others (and there is nothing clearer,) yet it is surely not improper to teach God's command upon the subject, viz.—"It is good not to drink wine;" "I

will eat no flesh (drink no wine) while the world lasts;" "Thou shalt not kill" by taking poisonous drinks or giving them to others. Dr. Murphy is, of course, rigidly a total abstainer, although he withdrew from the Assembly's Temperance Association, of which he had been the honored vice-president; but while he does "the noble act" himself of abstaining "for the sake of benefiting others," from "so pure and disinterested and elevating a principle as brotherly love," and no one accordingly, ever sees wine or other intoxicants on his own table, yet how comes it that he succeeds not in persuading others to do the same "noble act" and to yield themselves to the same "pure and disinterested and elevating motive of brotherly love?" I have known too many, both of ministers, students, and people, cease to be total abstainers on the avowed ground of Dr. Murphy's teaching, while I have never known one become a total abstainer by means of his teaching, nor have I ever met with any one who regarded his book as even *designed* to promote total abstinence, notwithstanding the strong statement in the preface about the "noble act" of total abstinence, so strangely at variance with the manifest drift and tendency of the whole work. Of course those good respectable persons who drink a little on the avowed ground that, as Dr. Murphy teaches they may do so with the Divine approval, use very little, but still they use some in spite of Dr. Edgar's protest that "*in principle it is the same, whether a man presents ten gallons or ten drops on his table.*" I ask again how is it that Dr. Murphy's "noble act" is not done by his disciples and admirers in the temperance question, and how is it that his "pure and disinterested and elevating principle of brotherly love" constrains them not to exercise the "self-denial?" The answer seems to be that his writings teach that such "a noble act" is *not* commanded by God, and therefore noble as the act is, they do not aspire to such transcendent nobility as is above what God's command requires; and consequently his "pure and disinterested and elevating motive" has no weight with them.

Dr. Murphy takes credit to himself for having

written his paper "with extreme moderation," at the same time charging his opponents with "bordering on blasphemy," "in the forms of an assumption," which he *assumes* they have made, but which none of them ever made, the "assumption" being purely his own invention; and he says, further, that his paper "greatly understated the sanction given to the use of wine" (of course intoxicating wine)! I cannot see what moderation there can be in writing a book to show that the Bible gives a sanction to the use of our intoxicating wine. I think there is far more need of books to show that the Bible *prohibits* it as a beverage in the present state of society. But such books never come from those who "abhor extreme views," although the very best way to put down such views is to demonstrate that people can be made good total abstainers without them. Let it only be seen that the advocates of the "expediency principle"—a very good principle if properly understood and acted on—can make as many and as steadfast total abstainers as those of "extreme views" can, and much will thereby be done to take the wind out of the sails of the vessel which so proudly carries along those who boast that nothing but "extreme views" produces total abstinence. By such means more will be done to swamp them than the loudest declamations against them can do, or a thousand pamphlets like "Wine in the Bible," with its preface extolling the "noble act of total abstinence for the sake of benefiting others" (not commanded, however, by God) and its supplement, averring that it has "greatly understated the sanction given to the use of intoxicating wine"—"the noble act" and the "Divine sanction" being thus pitted against each other. But Dr. Murphy knows who wrote truly "with extreme moderation." It was the author of a little pamphlet called "Total Abstinence tested by the Word of God," published as a virtual reply to Dr. Murphy's paper as it first appeared in the *Evangelical Witness*, but so modestly and respectfully towards him that it never named him or his paper—the author being anxious to avoid, if possible, the appearance of being opposed to so esteemed and pious a gentleman. Dr. Murphy read that pamphlet and was respectfully solicited to state his opinion of it and point out its errors, if it had any. He did state his opinion but did not say it contained any errors. It was truly "written with extreme moderation," and "the sanction given to the use of intoxicating wine was truly *understated*" in it; yet Dr. Murphy re-published his paper with a lengthened supplement, without attempting to refute a single one of the statements con-

tained in said rejoinder. He was warned of the use made of his paper by those who opposed the Temperance movement. He confesses that "brethren wrote to him to expostulate with him for allowing his name or authority to be pleaded on behalf of intemperance or at all events, against the cause of temperance." But he disregarded all this, and took no pains to prevent his name or authority being pleaded by those who opposed the total abstinence movement. He seemed rather to encourage it. Hence the necessity of such an essay as the present. He curiously says that "he has been unwillingly dragged into the statements he made." Who dragged him? I know that he has "dragged" me into the study of the "Bible Wine Question." But for him, I would, like many other ardent friends of temperance, have been content to prosecute the cause on the Scriptural ground of expediency, not knowing nor caring whether or not the Bible approves of the use of such fermented wine as is used, sometimes, in vine-growing lands, seeing we have sufficient ground for maintaining the *moral obligation* of total abstinence from our intoxicants in present circumstances, apart altogether from that question, and no matter which way it may be decided. But when the supposed sanction of Scripture to the use of fermented wine was made "a basis of operation," as it were, against the temperance movement, we felt constrained to examine its position and the nature of the assaults thence issuing; and we have found, not only that the enemy can be easily driven out of it, but that it may be occupied by the friends of temperance, and made a "basis of operation," with tremendous effect, against the drinking usages which originate and sustain the terrible drunkenness of this Christian land. The Scriptural ground of expediency we will not abandon, for it is impregnable, but we must make it better understood, and properly carried into effect; and when persons endeavor to escape its force by betaking themselves to the cover of "Wine in the Bible," alleging that what may be expedient for others is not expedient for them, and that Scriptural expediency only means that those who like total abstinence may practise it, but that those who like wine are under no obligation to abstain from it, on the plea that the Bible authorizes the use of intoxicating wine, we must follow them to their own chosen ground, to which they have fled for defence, and defeat them there, by showing them that *the Bible authorizes no such thing*—that to suppose it does "is a delusion and a snare," and a calumny on the Bible—and that, as the American churches have

all unanimously proclaimed, the whole drinking usages are contrary to the word of God. The reader will thus see who has been "dragged" into the controversy, and whether or not Dr. Murphy is an oracular authority on the now most important question of "Wine in the Bible."

With reference to Dr. Murphy's closing words, viz.:—"For a very important article on 'Wine in the Scripture,' the reader is referred to Kitto's Cyclopædia, last edition, and for a very able tract, in Dr. Tattam's reply to Ritchie," space only allows me to say, that as for Kitto, he actually adopted, in his Cyclopædia, the views of the most ultra-teetotalers on "Wine in the Scripture," having employed no other than Dr. Lees himself to write the article on "Wine" for his great work; and it was when Kitto had no control whatever over the Cyclopædia that the views which were given in his edition were expunged to make way for views, quite opposite, fitted for a new edition, published by a wine merchant's son. As for Dr. Tattam, his "very able tract" is no "reply to Ritchie" at all. The main positions of Ritchie he never so much as touches, while both he and the pseudo Kitto (I mean no disrespect to the learned gentleman who superseded Lees in the Cyclopædia) do little else but labor to prove what no teetotaler ever denied, namely, that there is an intoxicating wine in the Bible, and they dig deep into the *Mishna* to prove it, but, that there is no *unintoxicating* wine in the Bible, or that intoxicating wine was used *with Divine approval*, what have they done to prove *that*, the only point in dispute? Dr. Murphy, and the writer in the "last edition of Kitto's Cyclopædia, quote largely from the *Mishna*, following their master, Dr. Tattam, who boasts that the *Mishna* "was called the Oral Law among the Jews, and was esteemed equal to the Written Law itself." According to this *Mishna* such a large quantity of wine was drunk at the Passover, that, if intoxicating, Dr. Tattam admits it would have made all drunk, but he satisfies himself thus—"To meet the objection 'How can intoxication be hindered?' the Rabbins replied, 'because wine between eating does not intoxicate a man.'—*Hieros Talm.*" The lawfulness of being drunk, on certain occasions, is taught in the *Mishna*, as in the following quotation (not given by Dr. Tattam):—"A man is bound to get so drunk with wine at the Feast of Purim as not to know the difference between cursed is Haman and blessed is Mordecai." Yet this is the authority to which Dr. Tattam and his disciples appeal for proof of their extraordinary notion that intoxicating wine was allowed by God at the Passover, while even the *Mishna* does not say that *fermented* wine was allowed, as the Rabbins had a curious notion that the juice of fruit did not ferment, although it became intoxicating.

The Bible does not say that in the original observance of the Passover, wine was used at all, or the fruit of the vine, in any form. Perhaps it was used, although not expressly mentioned, but it is *certain* that neither then nor any time subsequently was *fermented* wine used with the Divine approval. Dr. Murphy does not go to the *Bible* for proof of its being used but to the *Mishna*—a heap of Jewish traditional rubbish (Mark vii. 13.) If the *Mishna* says that fermented wine was

allowed by God at the Passover, then the *Mishna* contradicts the Bible—no unusual thing for a Jewish tradition, (Matt. xv. 6, Col. ii. 8, 22, Mark vii. 13.) All that was leavened or fermented was positively prohibited by God (Ex. xii. 15.) The Hebrew word *chamets* just means a leavened or fermented substance, and is quite as applicable to *liquors* as to solids, and it is positively applied to liquors in Nu. vi. 3, Ruth ii. 14, Ps. lxi. 21, Pro. x. 26, xxv. 20. It is true that the pointing is different in these passages, but every Hebrew scholar knows well that the points are no part of the original Hebrew language—that the Hebrew Bible as first published, had no points, and that to the present day it is often printed without them, as is my own unpointed Hebrew Bible on the table before me at this moment, in which the very identical term without "jot or tittle" of difference, which is used in Ex. xii. 15, is also applied to the liquor in which the reapers of Boaz "dipped their morsels," Ruth ii. 14. Dr. Murphy himself in other instances recognizes the identity of terms differently pointed. Thus the word *chamar* is pointed in no less than four different ways in Duet. xxxii. 14, Ps. lxxv. 8, Is. xxvii. 2, and Ezra vi. 9, and yet he treats it as the same word in them all. The four different pointings may be represented thus, as near as may be, viz.—*chamer*, *chamar*, *chemer*, *chemar*, besides *chamra*, a fifth form, in Dan. v. 1, 2, 4, 23. Happily in warm climates, the acetous fermentation soon takes place, producing a cooling beverage, called vinegar in Ruth ii. 14, (*vin aigre*,) most refreshing in a harvest field, and yet, from its very acidity or sourness, preventing persons from drinking more than their system demands. Of the eleven passages cited by Dr. Murphy, in only five is *chamets* (leavened) connected with bread, viz.—Lev. vi. 17, vii. 13, xxiii. 17, Duet xvi. 3, Amos iv. 5. In the other six passages (Ex. xii. 15, xiii. 3, 7, xxiii. 18, xxxiv. 25, Lev. ii. 11,) it is used in the most absolute sense, embracing everything that can possibly fall under the term "leavened." Mr. Herschell, a converted Jew, in a work published about twenty years ago, states that "the word *chomets* has a wider signification than that which is generally attached to 'leaven,' by which it is rendered in the English Bible, and applies to the fermentation of corn in any form, to beer, and to all fermented liquors." In the *Irish Temperance League Journal*, of July, 1868, Libra writes, "The law of the Passover is given thus: 'Seven days shall ye eat unleavened; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened from the first day until the seventh day, that soul shall be cut off from Israel.'—Ex. xii. 15. There is no word for bread in this passage—the terms are *matzoth*, unleavened, not *lehem matzoth*, unleavened bread, as in Ex. xxix. 2; and *chametz*, leavened, not *lehem chametz*, leavened bread, as in Lev. vii. 13. The terms are absolute, and therefore prohibit during the feast of the Passover whatever is undergoing or has undergone the leavening process. *Fermented wine* is excluded by this law, for it is properly speaking *leavened wine*. The chemical change, whether in bread or wine, is precisely the same when undergoing fermentation. Alcohol and carbonic acid are generated, but from

from the bread these are driven off by the heat of the oven, whereas in the wine the alcohol remains, imparting to it its intoxicating property. The law that prohibited the use of *leavened things* in religious worship therefore of necessity prohibited fermented wine. But it may be objected that the term 'eat' in the Passover law would of necessity limit *leaven* to solids, and therefore exclude *wine*. In reply, we observe that *bread* is often used to denote the whole of man's food, whether in a solid or liquid state, and *eat* is co-extensive with *bread*. Thus, in the curse pronounced upon man, it is said, 'In the sweat of thy face shalt thou eat bread'—Gen. iii. 19—where *eat* and *bread* apply to all kinds of food."

Those Jews, therefore, in Palestine, who are said to use fermented wine at the Passover, obey the Mishna (or rather the notes appended to the Mishna in the dark ages\*) instead of the Bible, and so, like their predecessors in the days of our Lord, "make the Word of God of none effect through their tradition." But it seems that only a small section of the Jews use intoxicating wine. Mr. Herschell, the converted Jew, already referred to, says, "while, therefore, there are four days in the Passover week on which business may be done, being, as it were, half-holidays, a distiller or brewer must suspend his business during the whole Passover. And I must do my brethren the justice to say, that they do not attempt to evade the strictness of the command, 'to put away all leaven,' by any ingenious shift, but fulfil it to the very letter. I know an instance of a person in trade who had several casks of spirits sent him. Had they come a few days sooner, they would have been lodged in some place apart from his house, until the feast was over; but during its continuance, he did not think it right to meddle with them, and therefore he had the spirits poured into the street." "It is said that not long since, a Jew on the continent, staved in several casks of wine that were on his premises which he had not been able to dispose of previous to the Passover. At the present day the Jews are specially careful in preparing their wine for the Passover, and make it by pouring water upon dried grapes or raisins, much in the same manner that Columella prescribes for making the wine which the Romans called '*passum*,' and which Polybius says 'females were allowed to drink, because it would not intoxicate, and was used to quench thirst.'"—(*Anti-Bacchus*, p. 108.) So exceedingly strict are the Jews upon this point, that "lest any of their wines should have undergone any kind of fermentation, the vinous, acetous, or putrefactive, they manufacture a new drink from the *passa uva*, or dried grape, which they are assured could not be subject to any kind of fermentation." The learned physician, Rabbi Manasseh Ben Israel, in his "Vindication of the Jews," printed in 1656, says—"Here at this feast (of the Passover) every confection ought to be so pure

\* The Mishna, strictly so called, does not sanction the use of fermented wine at the Passover; nor do even the Talmudic annotators of the dark ages, for they held in their ignorance of the chemical process of fermentation, that the juice of *raisins* did not FERMENT, although it became intoxicating—so utterly preposterous is the idea that the Bible allowed leavened wine at the Passover. No Jew acknowledges that the Bible allows FERMENTED wine at the Passover.

as not to admit of any FERMENT, or anything that may FERMENTATE." The Rev. C. F. Frey, a converted Jew says:—"Nor dare they (the Jews) drink any liquor that has passed through the process of fermentation." Mr. A. C. Isaacs, a converted Jew says:—"I spent among my own people six and twenty years of my life, and prior to becoming a convert from the Jewish to the Christian faith, I sustained among them the office of Hebrew teacher. All the Jews with whom I have ever been acquainted use unintoxicating wine at the Passover—a wine made expressly for the occasion, and generally by themselves. If it ever should be fermented, it certainly is unknown to them and against their express intention. But I never knew it to exhibit any of the symptoms. The simple process of making it is this—some raisins or dried grapes are steeped in water for two or three days previous to the Passover, in a vessel placed near the fire. The juice is then strained and bottled off, as THE FRUIT OF THE VINE. Such was our Passover Wine, so called, and not merely syrup or raisin water." The learned Hebraist, Dr. Cunningham, who made special inquiries, found this a pretty uniform custom. "What is now chiefly used," he says, at the Passover for wine, is "free from alcohol or acidity. It is quite sweet. I have tasted it at the Paschal Table. No Jew with whom I have conversed, of whatever class or nation, ever used any other kind." The Encyclopedia Britannica in its article, "Passover," says, that "*the true rendering of the word (matsah), translated 'unleavened bread,' is 'unfermented things'*" and adds, "The Rabbins would seem to have interpreted the command respecting 'ferment' as extending to the *wine*, as well as to the bread. The modern Jews, accordingly, generally use *raisin-wine*—that is, wine made by steeping raisins over-night in water, and then expressing the juice."

I may surely therefore express the conclusion on this point in the words of Dr. Murphy himself, only putting in a "*not*" where he has none, and leaving it out where he puts it in, and say,—"There is not a shadow of foundation for the supposition that leaven applies *not* to wine at the Passover. Any one who chooses to examine these passages will find that leaven is *not* invariably connected with bread, but also with any drink." It would be difficult, I think, to find in the whole range of literature (*except that of the anti-teetotalers*) such hosts of nonsequiturs, assumptions, and beggings of the question, within the same bounds, as are contained in "Wine in the Bible." And yet our opponents seem very proud of Dr. Murphy—and so they may, for not one of them could have done better, or so well, or have given equal weight to such a production. Any thing of an intellectual kind Dr. Murphy can accomplish except an impossibility; but to prove that Scripture allowed fermented wine at the Passover, or that God ever commands the use of intoxicating wine on any occasion, IS AN IMPOSSIBILITY. There is one conclusion, however, in the tract, not far from being correct, namely, that "*chomets, vinegar—that is, wine or strong drink in a sour state (in other words, leavened wine) OF COURSE WAS NOT USED AT THE PASSOVER.*"—*Bible Temperance.*

## Waste of our National Wealth.

(From the Temperance Times and Permissive Bill Journal.)

### THE waste of the Nation's Wealth every year by intoxicating drinks.

#### I.—MONEY ANNUALLY SPENT IN INTOXICATING LIQUORS.

1. Ardent spirits (29,413,153 gallons, in 1868) .. .. .	£30,253,605
2. Malt liquors (34,903,696 barrels in 1868) .. .. .	59,768,870
3. Foreign wines (15,151,761 gallons in 1868) .. .. .	11,363,805
4. British wines, cider, perry, &c. (say) .. .. .	1,500,000
	<hr/> £102,886,280

#### II.—LOSS OF WEALTH ANNUALLY INCURRED IN THE PRODUCTION AND RETAILING OF INTOXICATING LIQUORS.

1. The land now devoted to the growth of barley and hops used in making intoxicating drinks, would produce food of the value of not less than .. .. .	13,000,000
2. In the manufacture of strong drink there is a loss of capital and labor worth at least .. .. .	15,000,000
3. The labor of the retailers of intoxicating drinks and of their servants, numbering 500,000 or upwards, would be worth, at the low estimate of £50 each per annum .. .. .	25,000,000
	<hr/> £53,000,000

#### III.—EXPENSES AND BURDENS ANNUALLY ARISING FROM THE USE OF INTOXICATING LIQUORS.

1. Loss of labor and time to employers and workmen by drinking—estimated by the Parliamentary committee of 1834, at .. .. .	50,000,000
2. Destruction of property on sea and land, and loss of property by theft and other crime, the result of drinking habits, say .. .. .	10,000,000
3. Public and private charges by pauperism, destitution, sickness, insanity, and premature death—traceable to the use of strong drink, at least .. .. .	10,000,000
4. Cost of police, prosecutions, courts of justice, support of criminals, losses to jurors and witnesses—taking the proportion of criminal cases due to drinking, at least .. .. .	3,000,000
	<hr/> £73,000,000

Great and ignoble total of the yearly loss of wealth to the British Nation by intoxicating drinks .. .. . £228,886,280

### WHAT could be done with the Wealth annually wasted on Intoxicating Drinks by the British Nation.

Wealth annually wasted .. .. .	£228,886,280
Deduct as not available for general purposes .. .. .	50,000,000

Available from annual loss .. .. . £178,886,280  
If applied to the liquidation of the National Debt (which was £797,031,660 on 31st of March, 1868), it would effect this great undertaking in a little over four years, and thus save the country for ever, the payment of the interest on the debt, which amounted in the year ending March 31st, 1868, to £28,571,750 ;

Or, it would form a fund to buy up all the Railways in the United Kingdom in less than three years ; the nett receipts on which in 1866 were £19,352,681, which could be devoted to the Public Service ;

Or, it would pay in ONE YEAR all the expenses of a complete draining system, and a water supply, for every large town in the Kingdom ; and by so doing lower the rate of mortality and raise the standard of health and comfort over the whole country for ever ;

Or, if this enormous sum were ANNUALLY collected and appropriated, it would suffice to do as follows :—

1. It would compensate the Exchequer for the loss of the revenue from intoxicating liquors .. .. .	£23,000,000
2. It would pay the interest of the National Debt .. .. .	26,571,750
3. It would allow all the taxes on tea, coffee, sugar, and chocolate to be remitted, and ensure the people "a free breakfast table" .. .. .	9,000,000
4. It would assign to public works of utility, such as drainage, harbors, lighthouses, reclamation of waste lands .. .. .	50,000,000
5. It would appropriate for the purposes of a complete system of free public education, public libraries, schools of design, etc. .. .. .	25,000,000
6. It would allow for public parks, gardens, baths, gymnasia, and other means of health and recreation .. .. .	5,000,000
7. It would permit as grants for the relief of destitution and sickness, (under judicious management, without demoralizing the recipients) .. .. .	10,000,000
8. It would assign for the gradual re-building and improvement of villages, towns, and cities .. .. .	25,000,000
	<hr/> 173,571,750
Unappropriated .. .. .	5,314,530
	<hr/> £178,886,280

NOTE.—All this expenditure might be annual, and, as much of it would be re-productive, the annual surplus could go to form a great national reserve fund available for purposes of social advancement and defence.

## Dean Alford on the Marriage of Cana.

By F. ATKIN.

**T**HE age in which we live has its striking peculiarities. It has, not inappropriately, been termed an age of discovery, of invention, of sifting investigation. Everything is being tested, every received dogma is consigned to the crucible, every object of popular faith and homage is submitted to the keenest scrutiny, and every principle which has challenged the attention of the world must pass the same fiery ordeal. Men are digging down to discover the foundation of things. "A stern spirit of utilitarianism is abroad, plucking up whatsoever is useless, and overthrowing whatsoever is obstructive of the prosperity and progression of man." Some of the most sacred objects commanding our love and veneration, as well as many of the most imposing shams that have thriven upon popular credulity, have been assailed and denounced by their adversaries. The Bible has been again and again cast into the furnace of controversy, but has always come out more precious than before. Christianity, too, has often engaged in terrible conflict with her embattled foes. We need not be surprised, therefore, that Teetotalism should not pass unchallenged; for when men are touched in their appetites, passions, and pecuniary gains, a strength of resistance is sure to be roused which will require the powerful beams of truth and all the motives which can be drawn from three worlds to overthrow it. So it has been, and so it will be. We have been led into these reflections by reading an article in the April number of the *Sunday Magazine*, under the heading of "Fireside Homilies," bearing the honored signature of the Dean of Canterbury. The miracle in Cana of Galilee is made the subject for an attack upon Teetotalers. Dean Alford tells his children to whom he is writing:—

"The Lord Jesus acted here, with one of His beneficent bestowals, as He uniformly acts with the rest. He created in abundance—lavishly—profusely. He created that which He has made for good, but which man's evil may turn into mischief. It is the dispensation of Eden over again: the tree in the midst, open and accessible. Thus God does: helping man with His grace. But how do men act in the same matter? Had Eden been man's garden, instead of God's, we should have had a cast-iron fence with spikes round the tree of knowledge: had some of our present philanthropists been guests at that wedding, we should have had them beseeching the Lord of bounty and grace not to create wine that might inebriate, as we have them now trying to gain credence for a fiction that what He did create was not wine at all. Well, darlings, let us be thankful in our bodies and our souls that God knows better, and that we are in His hands."

Mark the phraseology—intoxicating wine "in abundance, lavishly, profusely." How "wine-bibbers" will rejoice over the intelligence coming from a dignitary of the Church, one "mighty in the Scriptures" and author of a work on the "Queen's English." The pure and holy Jesus displayed his miraculous power by making that

which the Holy Ghost aforetime declared to be a "mocker," a deceiver, which "bites like a serpent," and which He had forbidden men to "look upon." He, "the source of all good, the fountain of all excellency, the mirror of perfection, the light of Heaven, the wonder of earth, time's masterpiece, and eternity's glory," made that which nature, science, experience, and the Bible, declare to be fraught with evil, only evil, and that continually. He who had commanded men to pray "Lead us not into temptation," puts the temptation before them, and that too not sparingly but "in abundance, lavishly, profusely." "Wine," says the Dean of Canterbury, "is not wine unless it be intoxicating." So said that unblushing infidel, Dr. Strauss—"The wine at Cana was *no wine*—1st, unless other elements were put *into* the water; 2nd, unless it was organically individuated to the vine; 3rd, unless it had gone through the *natural process* of growing, blooming, ripening, etc.; 4th, unless it had been artificially *pressed* out; 5th, unless it had been accelerated by the further *natural process of fermentation*." So that the sceptic's arguments are drawn from the armory of the divines, and the mocker of the Bible and the orthodox expounder of Holy Writ are ranged side by side against the Temperance reformation, both seeking to oppose the doctrine which teaches that there is perfect harmony between morality, experience, science, and the teachings of the Divine Word. It is no uncommon thing for expositors of Scripture to assume that "wine" and "alcoholic wine" are necessarily synonymous phrases, and illogically to put the latter for the former. "It is the same fallacy," says Dr. Lees, "as if they were to change everywhere the word 'spirit' into 'evil spirit,' or the word 'man' into 'black man.' No allowance is made for the generic meaning of the word or for the context; which is, nevertheless, an important element in a just exegesis." That the unfermented juice of the grape is "wine," might be proved by a number of examples. Indeed, the word "wine" is drawn from a Hebrew word which signifies to "squeeze." This expresses the manner in which wine is obtained, without the slightest reference to its qualities or properties. Dr. Adam Clarke says, "The Hebrew, the Greek, and the Latin words which are rendered 'wine' simply means the expressed juice of the grape." Dr. Harris, in his "Dictionary of the Natural History of the Bible," says, "The wine of the Hebrews was a liquor expressed from grapes;" and Brown, in his "Dictionary of the Bible," speaks of "the wine-press squeezing out the wine." These are excellent authorities, and, if language has any meaning, we cannot be at a loss in ascertaining what they understand by wine—it is simply the expressed juice of the grape. But we have still higher authority, for the Scripture expressly declares that the expressed juice of the grape is wine. "Honor the Lord with thy substance; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine," Prov. iii. 9 and 10. "The treaders

shall tread out no wine in their presses," Isa. xvi. 10. "And I have caused wine to fail from the the wine-presses," Jer. xlviii. 35. "Thus saith the Lord, as the new wine is found in the cluster and one saith destroy it not, for a blessing is in it." Isa. lxxv. 8.

But we read also of "wine that is a mocker," &c.; and the question is, which of these two is it likely the Lord Jesus would work a miracle to create? "Intoxicating wine, of course," replies the Dean, "or it would not have been wine at all." Not so fast. It may seem presumptuous on our part, but as we have already shown that the pure unfermented juice of the grape is wine, so we may be able to show that that alone was the wine which the immaculate Saviour could consistently create. NEANDER rightly says, "We are not justified in inferring that the water was changed into *manufactured* wine, but that Christ substituted his creative power for various natural and artificial processes; that he *intensified*, so to speak, the powers of water into those of wine. Indeed, this latter view of the miracle conforms better to its spiritual import than the former. It is the peculiarity of the work of Christianity, not to destroy what is *natural*, but to *ennoble* and transfigure it as the *organ of Divine powers*." The simple water is ennobled by a transmutation into *natural wine*, like "the wine in the cluster," while the wine that is "a mocker" is not the organ of Divine, but rather of demoniacal, power. He who wishes to be full of the Holy Spirit must not be full of wine; hence the Apostle places them in antithesis. The late Archdeacon Jeffries, in an excellent sermon on this subject, says:

"On intoxicating wines, Scripture has everywhere pronounced the heaviest woes. Can there

be a doubt, then, which of these the Lord Jesus would work a miracle to create? Would it not be *oinon ethikon*, "a moral wine;" and if the testimonies of our judges, the marshalls of our prisons, &c., delivered before the Commons, are to be believed, that intoxicating drinks are the occasion of nine-tenths of the murders, robberies, prostitution, Sabbath-breaking, &c.; if this testimony is to be believed, can we say that these drinks are *ethikon*, "moral wines." Let the tree be judged by its fruit, and if a heathen author could say that intoxicating drinks madden the brain, inflame the understanding, and corrupt the heart, would the wisdom of the Son of God overlook this fact? Among the innumerable species of wine in our Lord's days there were two distinct *genera*—the one is pronounced a blessing throughout the Word of God, the other pronounced a curse; the one pure, harmless, un-intoxicating, the other pregnant with evil. Can there be a doubt then which of the two the Lord Jesus would create?"

We should think not. A mind not surrounded by a "cast-iron fence with spikes," could arrive at but one conclusion viz., that the wine which Christ supplied by his almighty power, was as pure as He was, and he was purity personified. With these views, we think that "had some of our present philanthropists been guests at that wedding," there would have been no need for them to "beseech the Lord of bounty and grace not to create wine that might inebriate." We conclude in the language of this learned expositor of Holy Writ;—"Well, darlings, let us be thankful in our bodies and our souls that God knows better (than the Dean), and that we are in His hands."

—*Western Temperance Herald*.

## Annual Meeting of the Belfast Ladies' Temperance Union.

THE Annual Meeting of the Belfast Ladies' Temperance Union, was held on Tuesday evening, 27th April, in Fisherwick Place School-room. Mr. John Coates occupied the chair, and there was a large and respectable attendance. Rev. Dr. Morgan opened the proceedings with devotional exercises, and delivered an impressive address on the evils of intemperance, and the importance of the work in which the Ladies' Union was engaged. The chairman referred to the operations of the Union, and expressed himself as highly gratified with the great service the Society had rendered to the temperance cause by the distribution of temperance literature, especially on the Bible Wine Question, among the clergy of Belfast and Ulster. There was, he regretted to say, an immense amount of ignorance amongst ministers of the Gospel on this subject—indeed the laity were far in advance of them on this point. (Applause.) He concluded by calling upon Mr. John Pyper, who, on behalf of the Secretary, came forward and read the following Report:—

Your Committee have great pleasure in presenting you with their Seventh Annual Report. Your work during the past year has been similar to that

of previous years. Your Committee, assisted by some members of your Union, have continued throughout the year, as formerly, to distribute gratuitously every month 500 copies of the *Scottish Temperance League Pictorial Tracts*, nearly 200 copies of the *Irish Temperance League Journal*, and temperance literature in other forms. Your Committee are gratified to state that they have much reason to believe that great good is being effected by this free scattering of temperance truth in the form of periodical literature. They regret to say that as a general rule they find the masses of the people literally perishing for "lack of knowledge" regarding the nature and effects of intoxicating liquors. Your Temperance Lending Library, which was established in 1867 for the special purpose of drawing the attention of Christian ladies to the importance of the temperance reformation, has also done much good during the year in its own particular sphere. The Library comprises all the leading temperance tales, and most of the other interesting and instructive books on all phases of the temperance question. Your Secretaries are always ready to lend any lady, who wishes to read on the subject, an interesting temperance book from your free library.

The more experience your Committee have in temperance work, the more desirous they feel to encourage the reading of a highly-toned temperance literature. They are fully convinced that the want of sound information is the main cause why so many Christian people still stand aloof from the temperance movement, and still worse, why so many others from time to time withdraw from the temperance ranks, through "the doctor's advice" and from other causes. Your Committee consider the duty of total abstinence to be so plain, that nothing but defective information could form even a partial excuse for any one bearing the Christian name to indulge in the practice of drinking such body and soul destroying fluids, as intoxicating liquors in their very nature have been proved to be. Your Committee believe that the worst feature of this defective information in the Christian community is the still prevalent opinion that the Word of God contains Divine sanction for the use of alcoholic beverages. It was under a sense of this conviction that your Committee in a former year presented 1000 copies of Rev. Wm. Ritchie's "Scripture Testimony Against Intoxicating Wine," to 1000 ministers of the Gospel throughout Ulster. They believe the Divine blessing has rested upon that undertaking; that it has accomplished much good already, and that great and lasting benefits will flow from it in all time to come. With the same great end in view your Committee are at present engaged in circulating gratuitously among the professors, ministers, local preachers, elders, deacons, and Sabbath School superintendents of Belfast, 500 copies of the admirable work recently published, entitled, "Bible Temperance," by Rev. G. H. Shanks. Each book is accompanied with the following letter:—

"Belfast, April, 1869—The Committee of the Belfast Ladies' Temperance Union, believing that the Bible inculcates Total Abstinence as a duty, and that its instruction upon the subject is of incalculable importance in present times and circumstances, request \_\_\_\_\_ to accept the accompanying copy of "Bible Temperance," by the Rev. G. H. Shanks, and to say what he thinks of the doctrine it teaches at his earliest convenience. When intoxicating drinks are making such fearful ravages among all classes in the very midst of our churches, surely it is the imperative duty of every Christian earnestly to enquire 'What saith the Scripture?' regarding such beverages. Mr. Shanks's book will prove a valuable help to any one anxious to know the truth on this great subject. Should \_\_\_\_\_ approve of the work, he is respectfully requested to promote the circulation of it, especially among the Sabbath School Teachers in connexion with his congregation. Address—Honorary Secretary of the Ladies' Temperance Union, 82 Donegall Street, Belfast."

Your Committee earnestly solicit friends of temperance to unite with them in praying that the Spirit of Truth may render this special effort effectual in enlightening the minds of our religious teachers regarding the evil nature of these intoxicating beverages, which the Rev. George Cron not inappropriately described as "the devil in solution," at the late Annual Meetings of Irish Temperance League. It is abundantly evident that the Holy Bible, that lamp of purest light, let down

by "the Father of lights" from the upper sanctuary, for the guidance of human footsteps in this sin-darkened world, does not direct our fallen race to tamper with "the devil in solution," or in any other form.

Your Committee, and occasionally some other members of your Union, met fortnightly during the past year, for the purpose of transacting the business of your Union, and of devising plans for the promotion of the temperance cause. They have resolved to hold their meetings during the coming year in the Mercantile Academy, 1 North Queen Street, as follows:—A Committee meeting on the first Tuesday evening of each month, at five o'clock, and a meeting of the Union on the same evening, at half-past five, for the purpose of dividing the tracts, journals, and books for distribution among the members, and of devising plans for extending the operations of your Union through the getting up of local temperance meetings more numerous in all parts of the town. About forty such meetings were convened under the auspices of your Union during the past year. This is about twice the number held in any previous year, but your Committee feel that even that number might be doubled or trebled with great advantage in the next year, if only a sufficient number of ladies could be induced to engage in the good work. Your Committee earnestly invite the attendance of all members at the monthly meetings of the Union, so that by a more thorough division of labor a larger portion of the uncultivated field before your Union may be occupied during the coming year.

The Dorcas Temperance Society in connexion with your Union meets on the second Tuesday of each month at five o'clock, at 136 Donegall Pass, for the purpose of making articles of clothing for destitute total abstainers and their families. The ladies who conduct this department of your benevolent operations beg to return their sincere thanks to the friends who kindly supplied them with the means for prosecuting their "work of faith and labor of love" during the past year. They earnestly solicit the continuance of that support, and also the attendance of a larger number of your members at their monthly sewing meeting. The importance of the work in which your Dorcas Society is engaged will be recognized by all.

On behalf of the Treasurer, Mr. Pyper also submitted the statement of accounts, which showed a balance on hands of upwards of £17. Rev. Professor Houston, D.D., then moved "That the Report now read, and the abstract of Treasurer's Account submitted, be adopted, printed, and circulated under the direction of the Committee." In supporting the resolution, he dwelt on the wisdom and sound judgment which the ladies had exhibited in circulating so freely such valuable Biblical Temperance works as those of Mr. Ritchie and Mr. Shanks. He had read those works very carefully, and felt quite free to give his unqualified adhesion to the soundness of the great and important principle for which the writers contend, namely, that the Bible is in the strictest sense a total abstinence book. (Applause.) He had seen the attempts of Dr. Tattam and others to reply to Mr. Ritchie, and in his opinion, whatever it was worth, these attempts had been complete failures. (Loud applause.) He passed a high



eulogium on the ability and great value of Mr. Shanks's work at the present juncture, and concluded by moving the resolution. Rev. J. White seconded the motion, which was carried unanimously. On the motion of Rev. G. Cron, seconded by Rev. J. Greenlees, A.M., a petition to the House of Commons in favor of the Permissive

Bill was cordially adopted by the meeting. On the motion of Rev. G. Warner, seconded by Mr. Pyper, the thanks of the meeting were given by acclamation to the chairman, after which the benediction was pronounced and the meeting separated.

## Dr. F. R. Lees in America.

**D**R. F. R. LEES, the philosopher of the temperance movement, is at present on a visit to America, and is receiving from the religious and temperance communities the cordial welcome he so well deserves. The recent visit to our island of General the Hon. Neal Dow, the founder of the Maine Law, did incalculable service to the temperance cause in Great Britain and Ireland, and we have no doubt the visit of Dr. Lees to America will be of equal value to the cause in that land. The manner in which he is being welcomed by the churches, colleges, and civic authorities strikingly illustrates the great advance which temperance sentiment has made in America, when compared with that which exists amongst us. At the beginning of May he visited Schenectady, the seat of Union College over which Rev. E. Nott, D.D., LL.D., so long and ably presided; and when his visit became

known he received and accepted the most flattering invitations from the mayor to address a public meeting of the citizens, from the President of Union College to address the students, and from clergymen of all denominations to address their people. "The Temperance Bible Commentary" has received the highest commendations from eminent theologians and Biblical scholars, and an American edition of the great work is being published for general circulation throughout the churches. Why does not enlightened temperance advocacy receive similar encouragement from similar quarters in Ireland? The true answer to this question is melancholy indeed. We must only labor the more faithfully, and pray the more earnestly for the better time which is assuredly coming. But oh how much it is needed just now! Awful responsibility rests somewhere.

## Just Before the Battle.

By W. E. METHERELL.

(From the Alliance News of 24th April.)

Just before the battle, Lawson,

Think upon your country's need,  
And how justice, truth, and freedom  
Sure at last are to succeed.

Briton's eyes are looking on you,  
Briton's hearts are throbbing fast,  
Briton's hopes are resting on you,

Victory will be yours at last.  
Though the struggle be unequal,  
Though your army be but small,  
Always bear in mind the sequel,—  
Liquordom must one day fall.

Drunkards' homes depend upon you,  
Drunkards' wives give forth a prayer,  
That the commons may assist you,  
In abolishing the snare.

Just before the battle, Bazley,  
Bravely now prepare to meet  
Laughter, scorn, and opposition,  
Ignorance, perhaps defeat.  
Working men will rally round you,  
Working men approve your course,  
And the drunkard's willing for you,  
To reclaim him e'en by force.  
Bravely did you back our measure;  
Bravely do the like again;  
Our support you have with pleasure,  
And of all true-hearted men.

Never mind the next election,  
Never fear the liquor trade;  
Do your duty to perfection,  
And you need not be afraid.

Just before the battle, Dalway,

Courage take, and firmly stand  
By Sir Wilfrid and by Bazley;

Give the bill your helping hand.  
Sober men throughout the nation  
Welcome you with voice and vote;  
In your new and lofty station

Sound the grand Alliance note.  
Old John Bull and Sober Sandy  
Want to grasp the hand of Pat  
And to meet (without their brandy)  
In a House of Commons chat.

On the grand Alliance question,  
On the great Permissive Bill,  
Cure for England's indigestion,  
And of almost every ill.

Gladstone goes for local option,  
What Disraeli, none can tell;  
Working men want the adoption  
Of that just Permissive Bill.

Men who represent the people.  
And whose title is M.P.,  
Rid us of this degradation,  
Help to set the drunkard free.  
Let us with a voice of thunder,  
And with no uncertain sound,  
Make them remedy their blunder,  
That true temperance may abound.  
Then our battle will be ended,  
Then our victory will be won,  
Truth and triumph will be blended  
When the Alliance work is done.

## The Temperance Movement.

**BELFAST**—Since the Annual Meetings of the League reported in our last, the movement has been progressing in Belfast as usual, in connexion with the various societies. The Annual Meeting of the Ladies' Union is reported in another page. The Weekly Meetings of the Total Abstinence Association were conducted as usual in Kent Street. Mr. Mountain has continued his customary work in connection with the Band of Hope. The Committee of the League, assisted by numerous friends, were vigorously employed in promoting petitions to Parliament in support of the Permissive Bill, up till 12th May. They also forwarded an earnest appeal in its behalf to each Member of Parliament in Ulster, bearing the influential signatures of Revs. Dr. Morgan, Wm. Arthur, M.A., President of Wesleyan College; Rev. C. L. Morell, Moderator of General Assembly; Mr. F. H. Lewis, J.P., Mayor of Belfast; Mr. S. McCausland, J.P., Ex-Mayor; Mr. J. G. Richardson, Bessbrook; and Councillor Thomas Gaffikin. The result of the debate and division on the Bill in the House of Commons appears in another page. 11th April.—Mr. Pyper lectured in the Bethel, Pilot Street. 14th April.—A Meeting was held in the Wesleyan Chapel, Old Lodge Road. Mr. S. Glasgow presided, and addresses were delivered by Mr. Allworthy and others. 19th April.—A large meeting was held in Ekenhead Presbyterian Church, Rev. J. Greenlees, A.M., occupied the chair, and a very able lecture on "The aim and objects of the temperance movement" was delivered by Rev. G. Cron. On the motion of Mr. John Pyper, seconded by Mr. William Watt, a cordial vote of thanks was passed to the lecturer. On the motion of Mr. Hugh Pyper, seconded by Rev. J. White, a petition to Parliament in behalf of the Permissive Bill was unanimously adopted. 29th April.—Mr. Pyper lectured to a large audience in Old Lodge Road School-room, Mr. T. K. Wilson, Missionary, in the chair. 10th May.—Rev. J. Greenlees, A.M., lectured to a good audience in Ekenhead Church.—subject, "The Permissive Bill." Mr. John Coates occupied the chair.

**ANTRIM**.—7th May, a meeting in behalf of the Permissive Bill was held in the Court-house, Antrim. Mr. T. Montgomery, J.P., occupied the chair, and resolutions in favour of the Bill were supported by Rev. J. H. Orr, Rev. W. Green, Messrs. W. M. Scott, E. Allworthy, and W. J. Gwinn, and were unanimously adopted by the Meeting.

**BALLYNAFEIGH**.—5th April, Mr. Pyper lectured to an attentive audience in Rosetta School House, Ballynafeigh. Rev. Mr. Anderson occupied the chair. Miss Dawson works the movement with much zeal and efficiency in this locality.

**DONAGHMORE**.—24th March, Rev. J. Corkey, LL.B., lectured to a good audience in Lisnagler School House, near Donaghmore. Mr. Henry Brown presided, and a resolution in favour of the Permissive Bill was carried unanimously.

**DOWNPATRICK**.—28th April, a public meeting was held in Downpatrick in support of the Permissive Bill. There was a large and respectable attendance. Rev. Wm. White occupied the chair and addresses were delivered by Rev. G. Warner and Mr. Pyper. A Permissive Bill petition was adopted by the meeting, and arrangements were made to procure as many signatures of the citizens as possible to a borough petition.

**DUNGANNON**.—26th March, Rev. Joseph Corkey, LL.B., honorary deputy of the League, lectured to a large and respectable audience in Dungannon. Rev. C. L. Morell, Moderator of the General Assembly, occupied the chair. On the motion of Mr. Henry Brown a petition to Parliament in favour of the Permissive Bill was unanimously adopted. As stated in another page, the Hon. Col. Knox, M.P. for Dungannon, supported Sir Wilfrid Lawson by his vote in the House of Commons on 12th May.

**HOLYWOOD**.—10th May, a Permissive Bill Meeting was held in the Assembly Rooms, Holywood. Mr. W. Ward occupied the chair, and the meeting was addressed by Dr. Monck, Rev. H. Osborne, Messrs. E. Allworthy, J. R. Neill, and O. Pelling.

**LAGAN VILLAGE**.—7th April, Rev. A. M. Morrison lectured to a good audience in Lagan Village School Room. Mr. J. Phillips presided, and a petition to the House of Commons in support of the Permissive Bill was cordially adopted on the motion of Mr. Kennedy.

**LIGONIEL**.—3rd May, Mr. Pyper lectured to a large audience in the Wesleyan School Room, Ligoniel. Mr. W.

Palmer occupied the chair, and a Permissive Bill petition was adopted. Through the laudable exertions of the local temperance committee a petition was very numerously signed by the inhabitants of Ligoniel.

**LISBURN**.—25th April, Mr. Pyper lectured to a good audience in the Methodist Chapel (Rev. S. Nicholson's), Lisburn. 28th April, a Permissive Bill meeting was held in the Friends' School House, Lisburn. Rev. S. Nicholson occupied the chair and addresses were delivered by Rev. G. Warner, Mr. Pyper, Rev. Mr. Hughes, and Mr. Boyd. A petition to Parliament in favor of the bill was adopted by the meeting, and some arrangements were made for promoting the signature of a borough petition on behalf of the measure.

**NEWTOWNSTEWART**.—25th March, Rev. J. Corkey, LL.B., lectured to a large and respectable audience in the Primitive Methodist Chapel, Newtownstewart. Rev. F. Little occupied the chair.

**OMAGH**.—23rd March, the first anniversary soiree of the Omagh Society was held in the Court House. The attendance was large and respectable. Rev. J. Abraham presided. Mr. W. G. Cox, Secretary, read a very encouraging annual report. Rev. J. Corkey delivered an able address on "The Errors of Moderate Drinking," and several pieces of music, both vocal and instrumental, were given in excellent style by a choir trained for the occasion by a lady.

**PORTAFERRY**.—8th April, Rev. G. Warner lectured with his usual ability to a good audience in the Market House, Portaferry. 16th April, Mr. Pyper lectured to a crowded audience in the same place. A vote of thanks to the lecturer was passed by acclamation, on the motion of Mr. H. Kerr, seconded by Mr. G. B. Begley, and a petition to Parliament in behalf of the Permissive Bill was numerously signed at the close of the meeting. Rev. John Orr occupied the chair on both occasions.

**PRIESTHILL**.—18th April, Mr. Pyper lectured to a large and respectable audience in the Methodist Chapel, Priesthill, Rev. E. Thomas presiding.

**ROSEVALE**.—18th April, Mr. Pyper addressed the inmates of Rosevale Home, near Lisburn.

**STRABANE**.—22nd March, Rev. J. Corkey, LL.B., lectured in the Town Hall, Strabane, to a good audience. Rev. Wm. A. Russell occupied the chair.

### TO READERS AND CORRESPONDENTS.

A Reply to Rev. Dr. Lawrie's Article on "What Wine shall we Use at the Lord's Supper?" as reprinted in the *EVANGELICAL WITNESS* for May, will appear in our next. We much regret that the respected Editor refuses to allow a reply to appear in the *WITNESS*. His readers, if he can avoid it, must see only one side of the question. We consider this unfair and unwise, and mean to give reasons for holding this opinion in a future number.

Three or more copies of the *JOURNAL*, on pre-payment are sent to any address *POST FREE*. Three shillings will thus secure to three individuals a copy each of the *JOURNAL* monthly for a year addressed to any one of them in any part of the country. Orders for advertisements and Journals forwarded to Wm. Brown, 63 Ann Street, Belfast, are promptly attended to.

§The volume for 1888 may be had bound for 1s. 6d. It contains ten articles by Dr. F. H. Lees, Rev. William Ritchie, Rev. Professor Kirk, and others, in reply to Dr. Murphy's Pamphlet on "Wine in the Bible;" "Controversy on Communion Wine," in ten monthly parts; an original Temperance Tale, entitled "Good Old Paths," complete in twelve chapters, by Miriam Drake; and a great variety of interesting and instructive matter on all phases of the temperance question, by such writers as A. J. O., Dr. Edmunds, Rev. Dr. Morgan, Dr. Munroe, Rev. G. H. Shanks, and Henry Pitman.

All contributions for the *JOURNAL*, and Books for Review, should be addressed to the Editor, JOHN PYPER, 23 Canning Street, Belfast.

All Communications on the business of the League should be addressed to E. ALLWORTHY, Secretary, 14 Donegal Street, Belfast.

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[ONE PENNY.]

**The “Evangelical Witness” and Total Abstinence.**

**T**HE esteemed Editor of the *Evangelical Witness* reprints in the May number of that periodical the greater part of an article from the *Bibliotheca Sacra* of January, written by Rev. T. Laurie, D.D. The article is headed “What Wine Shall we Use at the Lord’s Supper?” but its great aim throughout is to oppose the more comprehensive doctrine, that the Bible is a Total Abstinence Book. It is no uncommon thing for anti-teetotalers to denounce the Bible Wine Controversy, as merely an unwarrantable disturbance of the Christian mind about the usual observance of a sacred ordinance. But it should always be borne in mind that this is only a small part of a far wider and more important question, namely, “What saith the Scripture” regarding the use of a kind of fluid that has filled our world with woe, and is peopling a world of eternal misery with hapless victims? We think all good people should unite for the “disestablishment” of this great enemy of God and man, and if in the struggle it should be early dislodged from its stronghold at the Lord’s Table, no good man should lament it. We regret that the Editor of the *Witness* holds opinions directly opposed to ours on this great subject, but since he holds them, we cannot object to his giving expression to them. We do most strongly object, however, to his publishing in a periodical like the *Evangelical Witness*, an article so one-sided as Dr. Laurie’s, and then refusing to allow a word to appear in its columns on the opposite side. This he has resolutely done, although he has been earnestly besought for space to reply to Dr. Laurie, by several ministers and elders who have long been readers and

supporters of the *Witness*. The first half of one of the rejected rejoinders, from the pen of one who is now master of the position, appears at another page. We think the course Mr. Killen has adopted is intolerant, unfair, and unwise. No inconsiderable number of the best friends and supporters of the *Witness* now believe the doctrine propounded by Dr. Laurie to be one of the most dangerous and deadly errors of the age. They will naturally hesitate to promote the circulation of a periodical, among those in whose intellectual and spiritual welfare they are deeply interested, which maintains that doctrine in such a despotic manner. They would not object to a fair discussion of the subject in the *Witness*—that they desire, believing that the truthfulness of their views can be established wherever they get a fair hearing. *Audi alteram partem* is their motto; but the Editor of the *Witness* says “No, my readers must hear only one part.” We offered him space in the *Journal*, page for page, for anything he wished on his side of the question, if he would only open his columns to our side, but still he refused. This only illustrates a general characteristic of the two sides in this controversy. Those on our side, as a rule, listen respectfully and carefully to anything their opponents advance on the subject; but, as a rule, those on the other side refuse to allow our views to get a hearing at all, by every means in their power, many of them angrily refusing either to read or hear one of our arguments upon the question. Their position seems not unlike that of the negro preacher described in an anecdote related by the Rev. Newman Hall, in a lecture which he recently delivered at

Sheffield. The preacher said, "My bredren, de fust man Adam was made ob wet clay, and set up agin de pailins' to dry." "Do [you say," said a sable auditor, "dat Adam was made ob wet clay, and set up agin de pailins' to dry?" "Yes, sar, I do." "And who made de pailins'?" "Sit down, sar," said the preacher, sternly, "sich questions as dat would upset any system ob theology." The readers of the *Witness*, who would like to ask Dr. Laurie and his disciples some questions, are refused the opportunity, and are virtually asked to sit down and credulously accept his shallow, plausible dogmatism as a final settlement of the question. But the spirit of inquiry is abroad among them, and they will not sit down, even though they should be denied the legitimate privilege of asking some questions upon the subject, from those who should be able to answer them, in the pages of the *Evangelical Witness*. The Editor has even prevented the publisher from inserting, as he would gladly have done, a brief notice in the advertising columns of the *Witness*, intimating that a reply to Dr. Laurie's article could be seen in the *Journal*! What is he afraid of? Are not earnest men, who firmly believe they hold the truth on any subject, in the habit of saying that they court the investigation of their views? This, at any rate, is our position. We want a thorough, earnest inquiry into the whole matter, and sincerely desire the truth alone to remain, and that all else may go where it ought to go. This is surely a reasonable position, considering the practical issues involved in the discussion. Truth may long lie buried in the dark, but never fears the light. A plain but shrewd man recently said to a minister who was deprecating the public discussion of this subject, "Weel, Sir, my opinion is that if the water be clean, a shake will do it nae harm."

In the June number of the *Witness*, the Editor reviews Rev. G. H. Shanks's "Bible Temperance" in a most unfavorable manner. We do not mean formally to reply to the critique at present—Mr. Shanks will probably do that himself in a future issue of the *Journal*. Notwithstanding Mr. Killen's opinion of this work, we are happy to state that the first edition is already exhausted, and that the learned and laborious author is busily engaged in preparing a second edition for the press. Mr. Killen concludes his criticism with this statement—"Though Mr. Shanks has spent 112 pages in attempting to answer Dr. Murphy's tract of 16 pages, he has not driven him from one of his positions, nor in the least shaken our confidence in the correctness of the opinions of our esteemed professor of Hebrew." Well, "doctors

differ." The Rev. I. N. Harkness, the esteemed Editor of the *Monthly Messenger*, reviews the same book in the May number of that admirable periodical, and says, "Some of the ablest Hebrew scholars of the day have, after careful examination, come to the conclusion that the wine commended in the Scriptures was unintoxicating, and that intoxicating wine of every kind is there forbidden. Among others who have adopted this view in the British Islands is Professor Douglas, who fills the Hebrew Chair in Glasgow. Dr. Murphy thinks otherwise, and has published his views. There is no man in the Church who is more beloved than Dr. Murphy; but just on this account, the evil that has been done by his pamphlet is incalculable. Mr. Shanks replies to him, and does it most effectually." This is the statement of one whose opinion upon the subject will have much more influence than that of Mr. Killen, amongst the temperance reformers of Ireland, whatever may be the case among the imbibers of the poison, alcohol. The able Editor of the *Social Reformer* in reviewing Mr. Shanks's work, after commenting upon the point at issue between the author and Dr. Murphy, says, "We think the author has done his work admirably and well. He marches along his pathway of criticism with the sun-rays of truth beaming upon him, and with a tread of triumph." The learned Editor of the *Scottish League Journal* reviews the book in similarly eulogistic terms, and the Editor of the *Temperance Times* says, "Mr. Shanks writes with perspicuity and vigor, and Professor Murphy, if possessed of sufficient candor, must confess that more than he had been willing to allow can be alleged against the thesis he himself maintains. That a Divine sanction attaches to the beverage use of alcohol we do not believe, nor can we see what service, either to religion or the cause of temperance, can be rendered by efforts to prove the affirmative. Learning and official status devoted to such a task are worse than thrown away." We cordially agree with you, Mr. Editor, but the *Witness* thinks your view of the subject "utterly untenable and eminently dangerous!" "Many men of minds." It is interesting and strange to observe the diverse opinions that can be entertained on the same subject by men of different habits of life and mental training. How it can be "dangerous" to hold and teach that the Bible is opposed to the use of poisonous, soul-destroying liquors, and by inference to the drinking customs and liquor traffic against which we contend, it is hard to see. But that the opposite doctrine is not only dangerous, but ruinous, to the temporal and eternal interests of thousands is as

clear as noon-day. "By their fruits ye shall know them" is the infallible test.

The Editor of the *Witness* wishes that Mr. Shanks had continued to base his advocacy of total abstinence "on the principles long ago adopted by the Assembly's Temperance Association," namely, expediency principles. Mr. Shanks does continue to advocate temperance on those principles, and firmly believes, as we do, that it is the bounden duty of every one, who does not know that intoxicating beverages are unwholesome or that "Wine is a mocker," to be a teetotaler on the grounds of expediency. But it would be simply amusing, only for the seriousness of the subject, to hear Dr. Murphy, Mr. Killen, and others, constantly commending to temperance advocates, as the only ground on which to rest their appeals, a principle which is not strong enough to hold themselves in connexion with the temperance society. The

object of the great temperance movement, at present in operation throughout Christendom, is to put an end to the drinking of intoxicants as the cause of drunkenness and a thousand other evils. It is the duty of the advocates of the great cause to prepare themselves to meet the theoretical and practical upholders of the drinking system in all its ramifications—to "become all things to all men" by meeting the moralist, linguist, chemist, physiologist, physician, and sociologist, each on his own ground, even though they should, in the process of their studies and labors, realize occasionally the truth of Solomon's statement, that "he who increaseth knowledge, increaseth sorrow." This great temperance movement, with all its blessed results, would soon be at an end, if all its adherents adopted the views and followed the example of the Editor of the *Evangelical Witness*.

## Dr. Lees and Dr. Laurie.

**A**T a great temperance meeting held in the Cooper Institute, New York, on 12th May, Hon. W. E. Dodge presiding, Dr. F. R. Lees in the course of his speech spoke as follows:—

Twenty-three years ago the great German chemist, Liebig, expressed our doctrine thus: "Alcohol contains no element capable of entering into the composition of blood, muscular fibre, or any part which is the seat of the vital principle." Science has long since settled this matter. In this hall of the Cooper Institute, I give a challenge which I have given before the university men of Cambridge, London, Edinburgh, and Glasgow. Believing in the truth as the omnipotence of God, I will defend the principles of this great movement as in harmony with the Word of God as well as science. There is nothing that I know about teetotalism that is not in the Bible; there is not an article of my creed for which I cannot find express words there. (Hear, hear.) One remarkable text, indeed, illustrates the first speech of this evening: "Wine is a mocker and strong drink is raging." In the *Bibliotheca Sacra* for January, there is an attack on my views. I challenge the gentleman who made it to a discussion on this question, and I undertake, paragraph by paragraph, to show the ignorance, the unfair-

ness, and the fallacy of that article. I am not more earnest in defending teetotalism than I am in defending the Bible on that point. Drink, which produces only sin and sensuality in the world—which is favourable only to the empire of darkness—can not be sanctioned by the word of God rightly interpreted. (Applause.) If people drink because they believe that liquor is good, you must demonstrate that it is bad, and they will abandon drinking; and the man who ceases to drink becomes freer, better, purer, and has more influence in the world. That is moral suasion; and moral suasion begins and ends there—appealing to the intellect and heart of men. But many drink who do not believe in drink. They know they are not the better but the worse for it. This very article admits the principle. It opens with saying, "All good men agree that the use of intoxicating liquors is dangerous." But if the use of them is temperance, is that dangerous? Further, this writer admits that there are "special reasons, physical and moral, why young people should be trained to avoid them." We do not train the young to avoid mutton chops; they are not dangerous. "Wine is a mocker," but food is not. The man plays a sophism upon himself who cannot see the difference. (Loud applause.)

## Rev. Dr. Laurie on the Wine Question.

TO THE EDITOR OF THE "EVANGELICAL WITNESS."

SIR,—With reference to the article on the Wine Question, which you have copied into the *Evangelical Witness*, I beg to offer a few remarks. It is worthy of being particularly noted that Dr. Laurie insists upon total abstinence from all intoxicating beverages, and that he also affirms that "the wine proper to be used at the Lord's

Supper is not that which has been enforced by the addition of distilled liquors." All the wines in common use among us are enforced (strengthened) by distilled liquor. Without such strengthening they would not be used in this country, as the Rev. Dr. Eli Smith testifies, who says that "wine in Syria is not an article of exportation," giving

an instance of "an English house which, some years ago, shipped six cases to London for trial. It lay there in the custom house two years for want of a market, which it would not command *because of its having too little body*. The owners ordered it to be re-shipped. It was of the ordinary strength, and not brandied."—*Bib. Sacra*. May, 1846. All persons, therefore, who rejoice in Dr. Laurie, are bound, in the first place, to practice total abstinence, and never to use wine "except as a medicine prescribed by another than the party who is to use it," (*words not quoted in the Witness*!); and, in the second place, to make a change in one of the elements of the communion so as not to use wine "which is enforced by the addition of distilled liquors." When they do both these things, or even the former without the latter, I will have little quarrel with them. In fact, Dr. Laurie goes rather farther than I do, extreme teetotaler as I am: for he insists upon disusing at the Lord's Supper the wine which is enforced by distilled liquors, whereas I only *justify* the disuse of it where the people are enlightened on the subject, leaving it to their own choice whether or not to continue to use at the Lord's Table that which they have found it a duty to banish from their own. Nor would I go just so far as he in insisting, that before taking "wine as a medicine it must be prescribed by another than the party who is to use it." I would take *medicinal wine* if I required it, without waiting for another to prescribe it to me. It is perfectly absurd, therefore, for moderate drinkers to claim Dr. Laurie as on their side, seeing that their practice differs from the example and teaching of their master on this subject, infinitely more than does that of the extreme teetotalers.

And now let us examine those parts of Dr. Laurie's article which, contrary to his own wish, and, I suppose, without his knowing it, give such a handle to the moderate drinkers, and to the immoderate ones too. He maintains, not withstanding his strong teetotalism, that all Scripture wines were intoxicating, and all approved by God, although he very properly keeps up the distinction between *such* wines and *our* mixed wines, so that a sanction of the former is no sanction of the latter—would that the moderate drinkers would note this. Dr. Laurie appeals, first, to "lexicographers" for proof of his position. Now, even if these were as much on his side as he thinks, they would be no authority for Scriptural usages, nor for the meaning of Scripture terms, nor of English terms either. In appealing to *them* he is only appealing to those whose opinion is of no more weight than his own. Most of them had not so good an

opportunity of knowing the matter in dispute as he himself has. None of them had better. But the lexicographers are not on his side to the extent he supposes. He appeals, for example, to Webster, who gives as one of the *four* meanings of wine, "the fermented juice of grapes," (as it often is no doubt) from which Dr. Laurie infers that "fermentation is essential to wine." I appeal to Webster also, who gives, as the meaning of must, "*wine* pressed from the grape, but *not* fermented," thus *expressly* calling *that* wine which is *not* fermented—as does also Sullivan, who speaks of "new wine *unfermented*." Similarly do hosts of others, of which I have given some specimens in my "Bible Temperance," chap. v. If it be said that Webster's two definitions are inconsistent with each other, I am not accountable for that. Dr. Laurie also directly contradicts his great authority Gesenius, whom he regards with such hero-worship. For example, he maintains that *yekeb* always means the lower vessel of the wine press; Gesenius maintains that it sometimes means the upper one, in which the grapes are trodden. He censures Dr. Lees, most severely for daring to dispute Gesenius' derivation of *tirosk*, but Dr. Murphy, our great opponent on the Wine Question, disputes it also, and discards his whimsical inference that "it is so called because it gets possession of the brain, inebriates." So much, then, for the lexicographers and the dictionaries.

Dr. Laurie next appeals to Scripture, and here his arguments do appear extremely weak. They rather gain than lose by being summarized by your pen. When the Scriptures, in some places, praise wine and in others condemn it, the obvious inference seems to be that there was a good wine and a bad, a wine fit to be used and a wine unfit to be used, a wine unintoxicating and a wine intoxicating. Dr. Laurie thinks that the same wine was both praised and blamed. It is just a mere supposition that taking too much of it alone is what the Scriptures condemn. It is often condemned when there is not a word about taking too much of it, condemned, as I take it, because it was bad and intoxicating. Where is there a single verse which says that wine is condemned *because* of too much of it being taken? What are Dr. Laurie's Scriptural proofs that *all* the wines mentioned in Scripture were good, and all intoxicating, and all approved by God? Let us see. He *asserts* that *shemanim*, used to symbolize the blessings of the Gospel in Is. xxv. 6, "marks the strongest and most intoxicating wine," and *that* is all his proof, just *his own assertion*. Compare his *assertion* with my *proofs* to the contrary, *Bible*

*Temperance*, pp. 44, 46. Compare, also, his assertions with regard to the other words translated wine, with my proofs. I affirm it is a perfect outrage upon all Biblical criticism to assert that "Hos. iv. 11. *settles* both the fluidity and the intoxicating qualities of *tirosh*!" I appeal to professor Porter on this point, and to every other professor of Biblical criticism in the world. "*Settles* the intoxicating qualities of *tirosh*!" as if the Hebrew word *lakach* ever means to intoxicate! or as if whatever takes away the heart or "the reason" either (which every thing sinful does, a sinner and a fool being synonymous in Scripture) must necessarily be alcoholic, forgetting that the same verse specifies another matter as taking away the heart (or reason) without any alcohol necessarily attending it; or as if *tirosh*, although used no less than 38 times, was ever in one single instance, associated with drunkenness. See my demonstration of the invariably unintoxicating qualities of *tirosh*, p. 24-32. Dr. Laurie exclaims, "only think of reading that . . . grapes take away the heart." Only think of it, then. In vine-growing lands, grapes are to the owners what wheat, corn, flax, etc., are to agriculturists, or what bales of cotton or bank notes are to merchants. Do these never take away the heart of the possessors from God? Or do fornication and wine never unite with *these* in taking away the heart and the reason too? "Only think" of "fulness of bread" (Ezek. xvi. 49.) in Sodom bring down God's wrath, when fostering pride and idleness and not used by the rich proprietors to "strengthen the hand of the poor and needy." Only think of "pastures exalting the heart" of those who were filled and leading them to forget God, (Hos. xiii. 6.) Dr. Laurie contradicts, point blank, the Rev. Henry Homes, with regard to *tirosh*. Mr. Homes resided much longer in the vine-growing lands of the east than Dr. Laurie (was Dr. Laurie ever in such lands at all?), and is much better qualified to give an opinion in such matters. Yea, he directly contradicts Dr. Eadie, not over-partial to extreme totalitarians, who says, "*the term appears often to mean the solid produce of the vine.*" (Eadie's Cyclopedia, p. 576). I have demonstrated it never means an intoxicating substance. I wish I could believe its "*fluidity*," for then we would at once have in Scripture an unintoxicating grape liquor, translated wine, of exceedingly frequent use. We have such a liquor, it is true, as I will show before I have done, but if *tirosh* were a fluid the proof would be more easy. With regard to *tirosh* I affirm that Dr. Laurie outrages the testimonies of travellers and missionaries, as

much as he does Bible criticism. I ask again, is there a professor of Biblical criticism in the world who will agree with him in saying that Hos. iv. 11 "*settles*" either "the fluidity" or "the intoxicating" qualities of *tirosh*?

With reference to *yayin*, the most important word of all in the Bible, used 141 times, Dr. Laurie also violates all the rules of Bible interpretation, and indeed of the interpretation of language generally. Because he finds this word denoting intoxicating wine in some places of Scripture, therefore he infers that it denotes the same in *all* places of Scripture. Just as if, because we find the word which is translated *heaven* denoting, in many places of Scripture, the atmosphere in which birds fly, we would therefore infer that it denotes the same in *all* places, and so we would have no other heaven than that in which birds fly, and no other place of rest and glory beyond the grave. Or as if, because we often find the word which is translated *spirit*, denoting *wind* or *breath* etc., we would infer like the Sadducees, or like Hume, that there "is no resurrection, neither angel nor spirit." Or as if, because yarn is spun out of flax, we would therefore deny that while it is growing in the field it is also called flax. With regard to this word also, Dr. Laurie directly contradicts Rev. Henry Homes, whom, I believe, you, Sir, will admit to be a higher authority in such matters than Dr. Laurie, for he gives the result of *his own personal* inquiries, observations, and experiments; whereas Dr. Laurie only gives quotations from others, never letting us know whether or not he had ever been in a vine-growing land, or had seen the vine and its fruit. He also contradicts Rev. Dr. Murphy, who says that "*yayin* denotes *all* stages of the juice of the grape," whereas Dr. Laurie affirms that it denotes no stage but the intoxicating. He also contradicts Dr. Eadie again, who says that *yayin* "denotes sometimes the growing fruit of the vineyard," and so entirely differs from Dr. Laurie's principle of interpretation, viz., that because *yayin* denotes intoxicating wine in some verses it denotes the same in *all* verses. Is the growing fruit of the vineyard an intoxicating liquor? He contradicts what Dr. Eadie says is the current language of wine-growing lands, telling us that in Germany people will say in spring and summer, "*the wine blooms.*" In Germany, too the grape cure is called the *wine cure* (*wein cur*). In Spain they say, "a good gathering of wine." A traveller in the Pyrenees says, "Flocks of sheep and goats enliven the hills: *corn and wine*, flax and oil, hang on the slopes."

(To be continued.)

## Wear and Tear.

By MIRIAM DRAKE.

### CHAPTER VII.—"I'M WAITING, FATHER."

MRS. MONTGOMERY was a clever woman, who did her own marketing in Greyford every Monday; there was no use of sending for things with servants, she said, for they never get anything the way you wanted it, and Marjory was not a bit better, for she disliked shopping so much, that she took whatever people shewed her, and gave them whatever price they asked for it, to get done the sooner. One day, having driven her husband into Greyford in the pony phaeton, she left him talking to a brother minister at the hotel door, while she went to lay in her fresh meat for the week. The two clergymen were still in conversation when she came back. "So, Mrs. Montgomery, you are turning papists here, altogether," said Mr. Arthur, coming forward to shake hands with her over the wheel, when she pulled up. "How's that?" she asked. "Why I hear that Mr. Hope of yours is going hand and glove with the priest in everything." "Only in temperance; there were none of our own clergy good enough Christians to join him in it," she answered sharply, with a jerk of the reins, and crack of the whip, that set the pony off in a brisk trot round the square. Mr. Montgomery looked into his wife's cloudy face. "Were the hind quarters of mutton all away?" he asked mischievously. "No, they weren't," she answered with a frank laugh, "but it makes me angry when people sneer at Mr. Hope." "So I perceive, yet you don't stop to do it yourself occasionally." "I like him, and that makes all the difference in the world. Hold the pony here for a little," she added, stopping before a haberdashery, "Marjory told me to bring her a pair of wearing gloves." "Don't be long in choosing them, then, for this is not a pleasant place to wait." "Perhaps it may be profitable, though," she answered, stepping out of the phaeton, as lightly as a young girl. There were a good many people in the shop, and as the particular kind of glove Mrs. Montgomery wanted had to be brought from a box upstairs, there was some delay in getting it for her, which gave her an opportunity of watching what was going on in the public-house across the way.

"Come be off with you; we don't want you here," said the master of this house of entertainment—a cheery, good-looking fellow enough—as he pushed a staggering, cursing man into the street. "He has been there too long already," said Mrs. Montgomery to herself, but aloud. "Yes ma'am, I

saw him go in there two hours ago," observed one of the shopmen, pausing in his occupation of helping a rosy-cheeked girl to try on a pair of boots, as he looked through the open door, to see what had called forth Mrs. Montgomery's remark. A minute afterwards two respectably dressed men came down the street arm in arm. "Warm day, Mr. Barley." "'Tis, sir, very warm; won't you walk into the parlor and cool yourselves," answered the publican, unconscious that he was repeating the words of a very sensible song; and the deluded flies accepted the spider's invitation, and followed him upstairs. A pretty young girl and a man, who should have been a gentle nan and wasn't, came along next. "Now, you must take another half one," he was urging: and blushing, giggling, and remonstrating, she suffered herself to be pulled in. Mrs. Montgomery knew them both, and when she heard afterwards that the girl was fled from home, she felt no surprise, knowing, as she did, that the custom of treating was one of the devil's choicest inventions for overthrowing the safeguards of female modesty and propriety, and attacking the citadel of her virtue.

"Father, I'm waiting for you," called a young lad for the twentieth time within the last hour, as he sat in a cart before the public-house door, with the hot sun beating upon his head; and for the twentieth time some one within answered that he would be out in a minute. At last a jolly looking man appeared in the doorway. "I'm ready now," said he, buttoning his coat, and clapping the breast pockets of it, with an air of great importance; "we had so much to arrange that I could not get away any sooner." Mrs. Montgomery, watching the lad's face, knew he had no faith in the pompous excuse, and wondered if, when children were told to honor their parents, drunk fathers were included. But before the farmer could blunder into the cart, another farmer, with red nose and hanging cheeks, came up to him, and seizing his hand began to pull it up and down like the handle of a pump, saying, "Why, Mr. Robinson, I'm glad to see you; come in sir—come in, and have a glass." "Father, I'm waiting," reiterated the boy, sharply. But how could Mr. Robinson resist such warm and unchangeable friendship as that represented by the pump-handle movement? How could he say, "Get thee behind me, Satan," when the tempter was smiling upon him so affectionately from his brother farmer's bleared and blood-shot eyes?



He left his son waiting still in the heat, and went again into this most hospitable house of entertainment to muddle away his brains and money for a few more hours. Mr. Montgomery chafed a good deal at his wife's delay, for the street was very narrow, and the public-house windows were open; and some of the people upstairs were smoking, and as unfortunately, they could not smoke without spitting, Mr. Montgomery had to back the pony every time a head approached the window, lest his phaeton should be used as a spittoon. At last Mrs. Montgomery got the gloves, and having paid for them, proceeded to leave the shop. But as she did so, her glance fell on the public-house once more, and a pained look came into her face, for it was Stephen Parker who was the fly this time, and though she had never approved of Stephen, she did not forget that his mother had been her friend. Mr. Barley had seen him passing, and saluting him with mingled respect and friendliness, informed him that Mr. Toper had been there inquiring for him several times, and was even now awaiting his arrival upstairs. So Stephen, who had been meeting several friends that day already and was looking very red about the eyes, walked in, and Mrs. Montgomery saw him no more. Mr. Montgomery made room for her, with every appearance of relief, when he saw her coming, but she passed him with a little nod, and made straight for the public-house. She stopped a moment to speak to the boy in the cart, whose countenance had by this time assumed an expression of mingled stolidness and disgust. "Why don't you go in, and have something like the rest of them, Johnny?" she asked satirically. "I'm promised to Mr. Hope," he answered listlessly; and then as if the name had inspired him with more hopeful feelings, he added, "Please ma'am, if you're going in, would you get Mr. Barley to send father out." "I will, Johnny, and if you come to the Manse to-morrow I can give you that book with the plates of animals that you admired so much the day my daughter showed it to you." Johnny's face brightened up still more for a minute—he was too weary to feel pleasure for longer than that—and Mrs. Montgomery passed under the sign of "Licensed to sell Tea, Tobacco, Beer, Spirits, Porter, and Ale." Mr. Barley, who was a member of her husband's congregation, stepped forward, all smiles and civility, to know if he could do anything for her. "Yes, you can stop decoying people to ruin," she answered tartly. "Ma'am? What?" he asked, with such an amazed look, that she remembered, what in her indignation she had forgotten, how familiarity with anything may entirely blind people's eyes to

its real nature. "I mean that you are decoying people to ruin, by keeping them swilling whiskey here, and that it would be well for both them and yourself if you would stop it," she said more gently. "Why, ma'am, its my trade." "It is not a trade at all—honest trade gives an equivalent for value received, but you take people's money and give them nothing in exchange, except broken health, heads, and fortune; and if I had my way you would be debarred from ordinances till you stopped it." "It would be a good thing to keep me back from the communion for selling what's drunk at it!" he exclaimed, with an unpleasant laugh. "That is a different matter altogether," she answered hastily, and went upstairs to look for Stephen. Such an atmosphere as it was, heavy with whiskey, and tobacco, and many breaths; and what a stupid, senseless, *exaggerated* looking concern they were, who sat drinking and phrasing round the table! There were some of better degree than others, but drink had almost entirely levelled social distinctions for the time being, and though Stephen Parker still retained a trace of gentility, an impartial eye would scarcely have discovered it. "Mr. Parker, we have the phaeton in town, and as you are not strong, you had better take a seat home with us," she said, laying her hand on his shoulder to attract his attention. "Yeah I'll go," he answered rising, too stupid to wonder at her being there. "I'm not shtrong? I'll maybe never be shtrong again." "Come quick then, for Mr. Montgomery is waiting," she said, looking round for Johnny's father. He was lying with his head on the table, snoring, and after an ineffectual attempt to rouse him, she followed Stephen downstairs, and asked Mr. Barley to bring Johnny's father down. "Is he not coming, ma'am?" the boy asked, when he saw her and Mr. Parker leave the house alone. "He will be down in a minute; Mr. Barley is gone to get him out." "He would far rather get him in," Johnny answered wearily. "Don't forget to come for the book," Mrs. Montgomery said, as she drove away with Stephen in the back seat of the phaeton.

Greyford manse was above a mile out of Greyford town, and Stephen's house was half-a-mile beyond it. When Mrs. Montgomery asked him to take a seat in the phaeton, she neither expected nor wished him to come any further than the gate. He had never been at the manse since Lilybird refused him, and Mrs. Montgomery was by no means anxious for him to get into the habit of coming again. But whether it was that Stephen, in the muddled condition of his brain, forgot that there was any danger of meeting Miss

Beresford there, or whether he had forgotten all about her, and was beginning to want a sight of Marjory's honest blue eyes, he kept his seat much to Mrs. Montgomery's annoyance, till they reached the manse door. As she could not tell him that he was not wanted, she consoled herself thinking that Marjory would never be so mean as to retain any fancy for a man who did not care about her—forgetting how much meanness of that description girls can be capable of, especially when they are very young. Not that Marjory was one given to sentimental attachments, and to laying down her heart at the slightest encouragement, or none at all; but she had a right to give it to Stephen for he had sought it from her, and there are some gifts, that when once given, it is hard to recall. She had never blamed him for his desertion of her, for, unaware how culpably vagrant fancies may be encouraged, she thought he could not help preferring Lilybird, and rather resented her refusal of him, which certain unmistakable symptoms soon made her aware of. She was standing at the door waiting for her father and mother when they drove up, and it nearly took her breath away when she saw that Stephen was with them. Her first impulse was to fly, but as it was impossible to do that without exciting remark, she went to meet him with outstretched hand, and asked him if he was better. But the color died upon her cheek and her heart grew sick within her, when she saw his state; for though others had known it for some time, this was the first intimation she had received, that he had broken his pledge. The tipsiness wore off considerably after tea, and he was able to take note of Marjory's unwonted paleness, and to wonder why she looked as if she was just ready to burst into tears. She let him know the reason before he went away. Her mother had been called out of the room about some household matter, and her father had followed her in a few minutes, to

see what she meant by the signs she had made to him to keep garrison till she came back. He had scarcely closed the door till Marjory's pent-up distress broke out. "O Stephen!" she exclaimed, "why have you done it!" "Done what?" he asked in surprise. "You have been drinking—why did you break your promise—oh! why did you?" "I'm not the man to break my word," he answered in an offended tone; "the doctor ordered me to drink, and if I hadn't drunk, I would have been in my grave. But I suppose you would not mind that much." Of course—though it was very mean-spirited to do it—she assured him that she would mind it very much; and having thus spoiled his vanity, she besought him to be careful, and disobey the doctor, rather than run the risk of returning to his old habits. He promised her to be careful, but he would not disobey the doctor; and as it was impossible for him to be careful while drinking regularly, he went on in the old way again. He came frequently to the manse, though Mrs. Montgomery looked coldly upon him while present, and railed at him when absent, under the mistaken idea that by so doing she was lessening Marjory's regard for him. But Marjory, knowing that he was not so much a sinner as a victim to the customs and ignorance and prejudice of the day, loved him the more for every harsh word she heard spoken of him,—defended him with womanly chivalry because he was attacked—prayed for him unceasingly, and treasured him in her heart, with all a woman's beautiful (even when misplaced) devotion.

It has nothing to do with this story, but perhaps it may not be uninteresting to the reader to know, that Johnny never came for the book Mrs. Montgomery had promised him: he died of brain fever a week after she saw him in Greyford, and Dr. Newchemin said it was exposure to the sun that had killed him.

(To be continued.)

## Alcohol as a Medicine.—No. III.

ON 25th May, a most important Medical Conference was held in London, under the auspices of the National Temperance League, at which papers written by upwards of twenty abstaining physicians were read. These papers have since been published in our excellent contemporary, the *Weekly Record*, and we mean to reprint one of them in each number of the *Journal* till the end of the present year, commencing with the following admirable address delivered on the occasion by our good friend Dr. James Edmunds. Dr. Edmunds

said:—My personal experience is this: Some twenty years ago, when a medical student, I was taught physiology by Dr. Carpenter, the author of the celebrated work, "The Use and Abuse of Alcohol," and, through the mere accident of coming into contact with him, I became interested in this subject and read his book. That book furnished me with facts, the logical conclusions of which worked themselves out in my mind, and fortified me against drinking freely when I was out in society, or when obliged to work unusually

hard. My convictions were not stronger for some time further, and I went on treating my patients in the way in which I had been taught to treat them by the teachers under whom I was studying. They taught me that when a patient was low, it was necessary to order him wine, beer, or spirits. When the patient was a total abstainer, I thought it was my duty to seduce him from it, as being a crotchety man who was doing himself harm, by not taking in moderation that which was a good creature of God. During this time, in my personal habits, I was extremely moderate, often taking no alcoholic beverage. Subsequently I heard Mr. Gough, and he produced a deep impression upon the emotional part of my mind. Afterwards I was induced to take the chair at a temperance meeting, and opened the meeting by carefully dissociating myself from teetotalism, but I soon found arguments forced upon me that made me uncomfortable, and that it was difficult to shake off. These arguments had an effect upon my sense of duty, and ran side by side with facts and arguments which had influenced my minds years before. The result of these two influences was that I became anxious as a medical man to test more carefully the influence which alcohol has upon the sick, and to observe more carefully its influence upon myself and upon persons in health. My observations soon brought me to the conclusion that my patients recovered far better after I discontinued the habit of prescribing large quantities of alcohol than they had done before, and I went on, until some four or five years ago I came definitely to the conclusion that even cases of typhus fever, delirium tremens, and other diseases in which it was held that alcohol was especially beneficial, did far better when treated without it. In my own personal habits I abstained for three months at a time, from wine, beer, and spirits, and then for another three months I would take a glass of wine with dinner, and so on alternately, carefully estimating in my own self the effect which each course had, and I arrived at this conviction: that I had better health, and could do more work, and enjoyed life better, as an abstainer, than when I took wine, beer, or spirits. For four years I have not tasted alcoholic liquors, and, as far as I can judge of my intentions, I mean never to taste them again. With regard to my partner in life, I can state some facts for the guidance of nursing mothers. My wife has had five children, and has done her duty to them very thoroughly, having nursed each child for about twelve months. She commenced by nursing them without alcoholic beverages, although not a pledged abstainer. I remember a medical friend calling to see her one day, and he said—"You may do this for once or twice, but after that"—well he made all kinds of terrible predictions. Happily she was not influenced by what he said, and now, though seven or eight years have elapsed since that interview, and she has nursed several other children, her convictions are stronger than ever, and she believes that she and her children owe a great deal to her entire abstinence from alcoholic liquors. I have not picked out these facts as a mere advocate, but I have selected them, as representing fairly a large mass of results in my public and private practice, that forms the basis of the convictions which experience and investigation have

led me to entertain, and which I never shrink from stating in the sick room and in public on all proper occasions. Let me, in the next place, observe that professional men of all orders, if they are dependent upon their profession for support, must be the mere reflex of the public opinion of the period. I find that if I am not extremely careful in this matter my influence is paralyzed, and my own professional prospects are damaged, whilst my duty to my family is not discharged because I lose patients in consequence of not prescribing for them large quantities of wine, beer, and spirits. I think when temperance reformers are condemning the profession, that that ought to be borne in mind. Then, again, with our ministers, and especially Dissenting ministers, we should remember that they are dependent upon the will and general approval of the congregations for whom they minister, and we cannot expect them to be entirely at variance with the opinions of the persons composing them, no more than we can expect the same from our medical men. I have a letter from a medical friend who has often written to me for advice on these points, and which I have obtained his permission to read. I must withhold his name, although I am prepared to give it in confidence to any of the gentlemen on the platform. The letter illustrates one of the points on which I have been speaking:

"May 10, 1866.

"My dear Sir,—I should very much like to be present at the Medical Conference of the Temperance League on the 25th inst and read a paper. I have prepared one, but on seriously reflecting upon the matter, I am forced to the conclusion that I must decline the invitation and stay at home. The fact is; I cannot afford any more to make my opinions publicly known while I am in practice here. It is useless attempting to live down the prejudice existing in this place. It is too deep-rooted for me ever to overcome. There are not many teetotalers here, so they can't support a doctor among them. This town has a peculiar history in a medical point of view. Within the memory of any living man, there has never been a sober doctor but one, and he was obliged to leave the place after holding out for ten years. I find I am getting on worse and worse since I became an abstainer, and tried to be consistent. Last year my receipts were £300 less than the previous year, and this year will show a still further reduction. What with the prejudice against me on that account, and because I try to keep myself respectable, the drink ramifications oppose me, and I shall probably have to dispose of my practice and quit the place, though I like it for many reasons and associations. If I could get a resident patient or two who would pay me well I could hold out, and beat them, but I have four children growing up, and they must be provided for."

That (continued Dr. Edmunds), is a fair representation of what those medical men have to deal with who have come to logical conclusions on this matter, and are trying to be consistent—"the wife and children have to be provided for," and that takes the heart out of the man. I could detail facts from my own recent experience in connection with a London hospital while I was in sole charge as senior physician, where for twelve months the wine, beer, and spirits cost

a few shillings, as against a large number of pounds for the twelve months previous to that in which I had charge. My non-alcoholic treatment raised a great prejudice amongst the brewers and distillers who were governors of the hospital, and mischievous people were encouraged to make complaints against me. Among these people were servants, moved by the fear of reforms and enforced economy in the administration, also a gentleman whom I need not name, and dissatisfaction was easily excited amongst a few tippling patients, who soon became loud in their complaints because they were not allowed an unlimited amount of alcoholic liquors. The amount of animus and misrepresentation aroused in this way was such, that it was simply impossible, with any comfort to myself, to continue the duties devolving upon me there, and in consequence a short time ago I resigned. Statements were insidiously circulated in connection with my relationship to that hospital which would have irretrievably damaged my professional reputation, had it not been that all the best men on the board of management left the hospital as a protest against this miserable persecution. Of course it was perfectly competent for religious brewers and distillers among the governors to object to me because of my views on the use of alcoholics. But instead of honestly raising that question, they united with mischievous people and attempted to damage my character, in order to get rid of me by a side wind. These circumstances illustrate the silent depth and power of vested interests and drinking prejudices on this subject, and I mention them in extenuation of what might otherwise be thought the wilful administration of alcoholic stimulants by the medical profession. If there is one thing above another upon which it seems to me that there are not two sides, it is the proposition which underlies the temperance reformation—that wine, beer, and spirits are an unmitigated curse to mankind, that they have, or ought to have, only a place on the shelves of the chemist, beside the bottles holding laudanum, arsenic, strychnine, or any other drug, useful while we hold that any drugs are useful in the treatment of disease, but to be thrown away when the time comes for us to live according to law, and supersede the use of drugs.

The hospital to which reference has been made above is the British Lying-in Hospital, Endell Street, London, W.C. The following table shows the rate of mortality for the five years ending Feb. 28, 1868, when a large quantity of alcoholic liquors was prescribed:—

Date.	Total Deliveries.	Maternal Deaths.	Children's Deaths.		
			Totals.	Born Dead.	Born Alive.
1863, Mar., to Dec. 31.....	120	1	7	3	4
1864, Jan., to ".....	300	0	15	10	5
1865 " ".....	332	5	21	10	11
1866 " ".....	192	4	29	8	21
1867 " ".....	290	7	24	13	11
1868 " to Feb. 28.....	12	1	2	2	0
Totals.....	1,046	18	98	46	52
Ratios.....	—	1 in 58	1 in 10	1 in 22	1 in 20

During the next year, March 1, 1868, to February, 28, 1869, inclusive, the hospital was under the sole charge of Dr. Edmunds, and only a few shillings were expended upon alcoholics. The results were as follow:—

Total Deliveries.	Maternal Deaths.	Children's Deaths.		
		Totals.	Born Dead.	Born Alive.
167	1	8	6	2

The single maternal death here recorded occurred in a poor woman who entered the hospital in an advanced stage of consumption, and having passed safely through her delivery, died on the eleventh day afterwards. Of the two deaths among the live-born children, one was due to congenital absence of the brain, the child dying on the third day. Yet counting these deaths, the mortality for the preceding five years had been three times as great among the mothers, and four times as great among the live-born children; while during the twelve months immediately preceding there had been 259 deliveries, with eight deaths among the mothers, and ten deaths among the live-born children—a disproportion very much more startling. These figures were investigated [very carefully, in consequence of the various statements that were put into circulation, as to Dr. Edmunds having injured the patients by depriving them of stimulants, and afterwards to account for the small mortality it was alleged that the patients had been sent out earlier, so as to lessen the death risk within the hospital. To meet this allegation, the numbers of days' stay in the hospital were abstracted for every patient for two years—i.e., the twelve months while Dr. Edmunds was in charge, and the twelve months immediately preceding. The results were as follow:—The 167 patients under Dr. Edmunds's charge were in the hospital a total of 2,974 days, or an average term of *eighteen* days each; while the 259 patients of the previous twelve months were in the hospital a total of 4,147 days; or an average term of *sixteen* days each. As these statistics were subsequently annexed to the report of the retiring board of management, and after having been printed and circulated to all the governors, were adopted *nem. con.* in the presence of the objectors, they are entitled to be put upon record as a reliable instalment of facts representing the results of non-alcoholic treatment.

The history of the discussions at this hospital may be further followed up by reference to the *London Mirror* of November, 1868, April 17, May 7, and June 5, 1869; also the *Times* of May 5, 1869, page 4. A few copies of the printed reports may also be procured by writing to Dr. Edmunds at 4, Fitzroy Square, London, W.

**MORAL CONDITION OF LONDON.**—On Sabbath, 13th June, Rev. G. W. M'Cree delivered a discourse on this subject in London, and exhibited a map of the metropolis shewing all the places, 10,256 in number, licensed for the sale of intoxicating liquors. No wonder vice prevails.

## The Permissive Bill in the House of Commons. No. II.

### MANIFESTO OF THE UNITED KINGDOM ALLIANCE.

**T**HE Executive of the United Kingdom Alliance after having carefully reviewed and estimated the recent discussion and division in the House of Commons, on the motion for the second reading of Sir Wilfrid Lawson's "Permissive Prohibitory Liquor Bill," desire to address a few words to the friends and supporters of the measure in Parliament, and also in the country generally. It is a matter of the utmost importance to the future strength and success of the organization to keep all its members and friends in close, sympathetic communication with the executive and the general council, so that whatever plans may be initiated for carrying forward the movement, the moral, social, and political power of each and all may be harmoniously combined and wisely directed, with an enthusiasm that cannot be chilled, and a determination that cannot long be resisted. At the first meeting of the executive board, after the debate on the second reading, the following resolutions were unanimously adopted, and the secretary was instructed to forward a copy to each of the members who voted and paired in favor of Sir Wilfrid Lawson's Bill:—

"That the Executive Council of the United Kingdom Alliance, reviewing the recent debate in the House of Commons, and the result of the division on the motion for the second reading of the Permissive Prohibitory Liquor Bill, feel greatly encouraged by the decided progress of the movement.

That the best thanks of the Executive Council are due and are hereby respectfully tendered to Sir Wilfrid Lawson, Bart., M.P., Mr. Thomas Bazley, M.P., and Mr. M. R. Dalway, M.P., for bringing forward, and advocating the claims of the Permissive Prohibitory Liquor Bill; and also to the other members of the House of Commons who spoke, voted, or paired in favor of the measure, and who have thus placed on record their deep conviction that the people of Great Britain and Ireland ought to have the power to protect themselves from the ravages of the liquor traffic, whenever and wherever public opinion in any district is adverse to the traffic.

That the Executive Council express their congratulations and thanks to the various organizations, and to the many active friends of the cause throughout the kingdom, who have zealously aided in holding public meetings, forwarding petitions, and otherwise promoting the agitation in support of the Permissive Prohibitory Liquor Bill, and through whose earnest exertions, cheerfully and gratuitously rendered, such an impression was produced upon the House of Commons as to induce no less than ninety-four members to vote and pair in favor of the bill.

That the Home Secretary, having now distinctly pledged himself and the Government to bring in, early in the next session of Parliament, a comprehensive measure of Liquor Licence Reform, dealing effectively with the admitted anomalies and evils of the system, the Executive Council of the United Kingdom Alliance call earnestly upon the friends and supporters of the movement, the press, and members of Parliament, to urge upon her Majesty's Government to redeem its

pledges to the fullest possible extent, and to insert the clauses in the projected Licensing Amendment scheme, giving to the rate-payers of each locality the power to prevent the Liquor Traffic, with all its evil consequences, being forced into their midst."

The signs of "progress," referred to in the first resolution, are too manifest to need any elaborate or detailed reference; but the large number of petitions presented, notwithstanding the limited time allowed for their preparation, as compared with the effort made in 1864, is a most striking and encouraging fact. Nearly 4,000 petitions bearing almost 800,000 signatures, have been presented in favor of the bill, or of the principle it embodies. And of these petitions more than 700 have emanated from public meetings or organizations, signed officially on behalf of the meeting or the association. Turning attention to the debate in the House of Commons on the motion for the second reading, all thoughtful persons will be struck with the altered and the vastly improved tone and character of the discussion on this occasion. The more serious temper, and the more intelligent appreciation of the subject shown by the speakers against the measure, were all signs of progress of an interesting and encouraging character; and these were augmented by the tributes paid to the ability and moderation of Sir Wilfrid Lawson, to the excellent and patriotic motives and objects of his supporters, and to the great and growing power of the United Kingdom Alliance, recognizing the necessity of such a special, social combination to enable statesmen to carry through important and much-needed measures of remedial legislation. But the fact most decidedly indicating progress and affording encouragement to the friends of improved temperance legislation, will be found in a careful scrutiny of the division list, comparing it with the division in June, 1864. The votes and pairs in favor of the bill in 1864 were 40, and against it 297, giving a hostile majority of 257. On the recent occasion, the votes and pairs for the bill were increased to 94, and the votes and pairs against it were reduced to 200, leaving the majority but 106. Thus the opposing forces have lost 97, whilst the friends of the measure have gained 54. The hostile majority has been reduced from 257 (in 1864) to 106 (in 1869)—a loss of 151! In this diminished opposition we have the surest mark of advancing sentiment in favor of the movement. It is worthy of remark, that not one of those who voted for the Bill in 1864 voted against it on this recent division; whilst, on the other hand, several honorable members voted for the bill which they had before voted against. Taking altogether the votes and pairs from Ireland, Scotland, and Wales, for the bill, there were 44, and against it only 40—a clear majority of four for the measure. Of the Welsh Votes, alone, there were twelve for and but seven against the bill—a favorable majority of five for the Principality. Of the Irish votes there were twenty for the bill and fifteen against it, giving also a majority of five from Ireland in favor of the measure. It is an interesting fact in relation to this division, that of

thirteen votes given by members from the provinces of Ulster, not less than twelve were recorded for the bill, and only one against it!

Another special feature of the division list, to which we will refer, is the fact that all the three members for Manchester, and the two members for each of the ten following constituencies, voted for the bill:—Bath, Belfast, Colchester, Devonport, Edinburgh, Glamorganshire, Lincolnshire, N. Sheffield, Sunderland, South-west Yorkshire. From 33 constituencies, sending one member each, the representatives voted for the bill; and from each of 23 other constituencies, sending two members each, one vote was given for the bill and none against. From each of 13 other constituencies, one vote was given in favor of the bill and one against; whilst from one borough (Leeds), sending three members, two votes were given for the measure and one against. We have thus 44 constituencies giving their full vote for the bill; 23 other constituencies giving a clear vote for the measure (none against); whilst 14 constituencies cast a divided vote, giving 14 against the bill and 15 for it, making a total of 94 votes and pairs for the bill, representing constituencies embracing nearly seven millions of the population. In addition to the 94, we have reason to believe that a number of others would have voted for the bill but for the earnest appeal of the Home Secretary to join him in opposing it, on the ground that the Government would introduce a measure next session. This brings us to the promise of the Home Secretary, pledging the administration to the introduction, early in the next session, of a comprehensive measure of liquor licence reform, dealing vigorously with the admitted enormous evils of the present system. Mr. Bruce also indicated that one point that would be fairly open to consideration, in the projected measure, would be the vesting of some controlling power in the resident ratepayers of the district where the licences were issued. Mr. Forster, speaking for himself, but not pledging the Government, intimated that he should be disposed to give the population veto power, not only over the issue of new licences, but also for the reduction of the number of old licences, where they were deemed to be in excess. This Remark was cheered from many parts of the House, and there can be no doubt that many members who could not vote for the Permissive bill, as it was introduced, and even some who, like Mr. Forster, voted against it, are quite prepared to give the ratepayers the protection of a veto power to an important extent. These honorable gentlemen have still a lingering belief

or hope in the possibility of restricting and regulating the liquor traffic, in some yet undiscovered way, so as to afford facilities for the sale of intoxicating drink, and at the same time to ward off all the terrible social and national evils and burdens that have heretofore been found to be the inevitable and inseparable concomitants and results of the traffic. All experience, however, shows that this can never be done satisfactorily; and that hence, whatever excellencies the promised Government measure may have, it will be absolutely necessary to complete the bill by alternative provisions, enabling the people to protect themselves from the inroads of the traffic, when they so desire. It is palpable that all who object to this reasonable and righteous provision insist upon the perpetuation or establishment of the liquor traffic amongst a community which does not desire the traffic, but wishes to be rid of it as a nuisance and a social curse. This injustice has only to be kept before the country a little longer to procure the protective power desired. It is for us to continue the work of agitation and enlightenment, and ere long a triumphant result is certain. Even the *Times*, though it still opposes and denounces the Permissive Bill as "impracticable," begins to admit that by an improved change in public opinion, Sir Wilfrid Lawson may yet hope to carry through the measure in peaceful triumph.

We are encouraged by these and other signs of progress on every hand; but we have at the same time had the fact still more deeply impressed upon us, that EVERYTHING DEPENDS UPON LOCAL EFFORT AND ORGANIZATION. The voting list in most cases, and the abstention from hostility in many other instances, clearly indicate the effect of the united and persistent local effort at the last general election, and also of keeping the representatives well informed upon general and special action in favor of temperance legislation. We have only to go on creating healthy public opinion regarding the nature and results of the use of alcoholic beverages, with the abounding public evils of the liquor traffic, which stimulates such use, and incalculable benefits are sure to result to our country and the world. Nothing can very long delay the culmination of our movement in a grand and glorious triumph, if the friends of temperance continue with unabated zeal and unrepressed energy to prosecute the noble work in which they are engaged, for the welfare of humanity and the glory of God.

THE EXECUTIVE OF THE UNITED  
KINGDOM ALLIANCE.

## J u v e n i l e   D e p a r t m e n t .

### THE DRUNKARD'S WIFE.

WITHIN a fireless, cheerless, room,  
A lonely mourner weeps;  
Through the long night, 'mid cheerless gloom,  
Her weary watch she keeps.  
Waiting in grief, and shame, and fear,  
Her husband's well known step to hear.  
An infant on her bosom lies,  
And in the wretched bed

A pining prattler, restless, cries,  
"Oh, mother, give me bread!"  
While she—the wretched! breathes a prayer  
For strength, her mighty griefs to bear.  
Oh! woman's heart! and woman's love!  
Must many trials know;  
But language has no words to prove  
The wife's keen, bitter woe,  
When he, who made her earthly bliss,  
Sinks in the drunkard's foul abyss.

For *him* she changed her father's name,

And left her mother's care ;

With sweet, confiding fondness came,

*His* varied lot to share :

And warmly hoped on life's steep road,  
*His* love would lighten every load.

Those hopes were vain ; and yet in woe

Her love is still the same ;

No change her gentle heart can know,

Through years of want and shame.

That heart may break, but cannot chill ;—

The wanderer is welcome still !

He comes at length ;—to mock the tear

Upon her pallid cheek !

To taunt, with language, stern, severe,

The suffering, and the meek.

Heedless he hears his infant's moan,

Intemperance turns the heart to stone !

Lovers af revel and of noise !

Tempter's to ruin's brink !

Who sing the drunkard's fatal joys,

Who praise the drunkard's drink ;

Your myriad victims, who can count !

What minds conceive their dread amount ?

Oh, widely spread the glorious plan,

That heals a grief like this ;

That raises fall'n degraded man,

And seals domestic bliss ;

That bids intemperance, vile, depart,

And pitying, binds the broken heart !

#### J. B. GOUGH ON ALCOHOL.

INTOXICATING liquor is deceptive in its nature, and it does seem to me, sometimes, as if Satan himself had no power on earth that was doing his work so effectually as this. We might almost fancy him seated upon his high and burning throne in Pandemonium, crowned with a circlet of everlasting fire, calling around him his satellites, to show their respective claim for certain privileges, by the power one possessed more than another to bring man to that burning lake. We may imagine Mammon, the meanest of all the gods, standing up and saying, "Send me : I can send men from their homes across the burning desert, or the trackless ocean, to fight and dig in the earth for yellow dust ; and so harden the heart that the cry of the widow and the fatherless shall be unheard. I will so stop up every avenue to human affection, that my victim shall stand as if made of the metal he loves ; and when the cold fingers of Death are feeling for his heart-strings, he shall clutch closer and closer to his heart the bag of yellow dust, which is the only God he ever worshipped." Belial, filthiest of all the gods, next proclaims his power. Then the Destroyer asserts his claim ; he holds war, pestilence, and famine in his hand, and makes men whose trade it shall be to deface God's image, rank themselves in hostile array, and hurry each other shrieking, unshrouded, into another world. While all is silent, we may suppose a mighty rumbling sound, at which all hell quakes ; and far in the distance is seen, borne upon the fiery tide, a monstrous being, his hair snakes, all matted with blood, his face besmeared with gore, he rises half his length, and the waves dashing against his breast fall back in a shower of fire. "Who art

thou ?" "I am an earth-born spirit. I heard your proclamation, and come. Send me. I will turn the hand of the father against the mother, the mother against the child, the husband against the wife. The young man in the pride of manliness, I will wrap in my cerement and wither him. That fair young girl I will make such a thing that the vilest wretch will shrink from her in disgust. I will do more. I will so deceive them, that the mother shall know that I destroyed her first-born, and yet give to me her second. The fathers shall know that I destroyed the pride of his hope, and yet lift the deadly draught to the lips of the second. Governors shall know how I have sapped the roots of states, and yet spread over me the robe of their protection. Legislators shall know the crime and misery I cause, but shall still shield and encourage me. In heathen lands I shall be called 'fire-water,' 'spirit of the devil ;' but in Christendom, men shall call me 'a good creature of God !' All hell resounds with a shout, and Satan exclaims, 'Come up hither, and take a seat on the throne, till we hear your name.' As he mounts to the seat, the spirit says aloud, 'My name is Alcohol !' and the name shall be shouted in every part of hell, and the cry be raised, 'Go forth and the benison of the pit go with you.'

#### THE OLD WOMAN'S APPEAL.

THE inhabitants of a thriving town in Pennsylvania having assembled, as was their custom, to decide what number (if any) of spirit licences the town should petition from the County Court, there was a very full attendance. One of the magistrates presided ; and upon the platform were seated, among others, the *pastor* of the village, one of his *deacons*, and the *physician*. After the meeting had been called to order, one of the most respectable citizens of the borough rose, and after a short speech, moved, that the meeting petition for the usual number of licences for the ensuing year. He thought it was not best to get up an excitement by refusing to grant licences. They had better licence *good* men, and let them sell. The proposition seemed to meet with almost universal favor. The President was about to put the question to the meeting, when an object arose in a distant part of the building, and all eyes were instantly turned in that direction. It was an old woman, poorly clad, whose careworn countenance was the painful index of no light sufferings. And yet, there was something in the flash of her bright eye, that told she had once been what she then was not. She addressed the President, and said she had come, because she had heard that they were meeting to decide the licence question. "You," said she, "all know who I am. You once knew me mistress of one the best estates in the borough. I once had a husband and five sons ; and woman never had a kinder husband, mother never had five better or more affectionate sons. But where are they now ? Doctor, I ask *where* are they now ? In yonder burying-ground there are six graves, filled by that husband and those five sons. and Oh ! they are all drunkard's graves ! Doctor, how came they to be drunkards ? You would come and drink with them, and you told them that *moderate* drinking would do them good. And you, too, Sir (addressing the minister), would come and drink

with my husband ; and my sons thought they might drink with safety, and follow your example. Deacon, you sold them the rum which made them drunkards. You have now got my farm and all my property, and got it all by rum. And now," she said, "I have done my errand. I go back to the poor-house, for that is my home now. You, reverend Sir, you doctor, and you deacon, I shall never meet again, until I meet you at the bar of God, where you, too, will meet my ruined husband and lost sons, who through your example, teaching, and influence, now fill drunkards' graves."

The old woman sat down. Perfect silence prevailed, until broken by the President, who rose to put the question to the meeting—"Shall we petition the Court to issue licences to this borough for the ensuing year?" and the one unbroken "No!" which made the very walls re-echo with the sound, told the result of the old woman's appeal. There were no licences granted that session

#### BAND OF HOPE SONG.

Come all ye children, sing a song,  
Join with us heart and hand ;  
Come make our little party strong,  
A happy temperance band :  
We cannot sing of many things,  
For we are young you know,  
But we have signed the temperance pledge  
A short time ago !

The Band of Hope shall be our name,  
The temperance star our guide ;  
We will not know the drunkard's shame,  
We will his drink avoid ;  
Cold water cannot do us harm,  
Strong drink may bring us woe,  
So we have signed the temperance pledge  
A short time ago !

We'll ask our fathers, too, to come,  
And join our happy band ;  
True temperance makes a happy home,  
And makes a happy land !  
Our mothers we are sure to gain,  
And all our sisters too,  
For we have signed the temperance pledge  
A short time ago !  
And all our brothers, they must join,  
We'll ask them every one ;  
We'll get our neighbors, too, to sign,  
And help our temperance on ;  
We'll sing, and talk to all around,  
And all our towns shall know,  
That we have signed the temperance pledge  
A short time ago !  
How many children do we meet,  
Who have no clothes to wear ;  
They scarcely know a mother's love,  
Or feel a father's care ;  
Their poor and wretched life is spent  
In misery and woe,  
Their parents would not take the pledge  
A short time ago !

We'll try to cheer those helpless ones,  
And take them by the hand ;  
We'll dance around our temperance flag,  
A happy, happy band :  
We will not touch the drunkard's drink,  
We never will, oh no !  
For we have signed the temperance pledge  
A short time ago !  
And thus we'll spend our happy days,  
Till we grow up to men ;  
Just like a full-grown English oak,  
We'll be the firmer then :  
And if degraded drunkards should  
Invite with them to go,  
We'll say we signed the temperance pledge  
A long time ago !

### Castlefin.—A False Charge Contradicted.

ON 28th May, I lectured in the Market-house, Castlefin, on the subject, "Should the Wine at the Lord's Supper be Intoxicating or Unintoxicating?" at the request of the committee of the Castlefin Temperance Society. Mr. Robert Harper occupied the chair, and a large and respectable audience listened attentively to my address, with the exception of two or three slight interruptions caused by a man under the influence of drink. The readers of the *Journal* are aware that, in its columns, the meetings I address are usually no more than simply announced to have been held at certain times and places. The reason why this meeting is made an exception will be found in the subjoined letter, which indicates the extraordinary course adopted by the Rev. Robert Smyth, a local Presbyterian minister. It had been intimated that I would reply to any objections that any auditor might make to my views on the Wine Question. Mr. Smyth rose after my lecture and urged a number of objections, and concluded his speech by reading and commenting upon the letters referred to below, amid the vociferous cheering of a portion of the audience,

not certainly the most respectable part of it, but composed largely of persons who did not hear my address, having crushed forward and gained standing room in and around the door at the commencement, and during the delivery of, Mr. Smyth's speech. In these circumstances, I succeeded amid many interruptions in speaking for a considerable time, in reply to objections and questions put by Mr. Smyth and others, intentionally reserving my reply to the charge contained in the letters read for the conclusion of my speech, following Mr. Smyth's example in that respect. I never thought that any audience of Ulster men could be so very unfair as to refuse to hear a rejoinder to such an accusation, preferred in such a manner; but though I made five different attempts to be heard on this point, I was boisterously prevented by the section of the audience I have described; and Mr. Smyth instead of trying to gain me a fair hearing, which he could obviously have done if he had chosen, took advantage of the tumult, rose and announced his intention to have me brought before a church court to answer the charge he had preferred against me, and then left the hall,



having done all in his power to convict me unheard of the crime of falsehood in the estimation of the audience. I then called upon those who wished to give me fair play to wait and hear my defence. A large number of the most respectable people present responded to this request, but a body of Mr. Smyth's supporters, who had followed him out of the hall, turned back and joined some of their companions who had remained inside, and kept up the former noisy interruptions to such a degree, that they rendered it utterly impossible for my statement to be heard. The chairman and other members of the committee and society then advised me not to persevere further, but to take some other mode of defending myself against a charge which most of them knew to be unfounded. I leave it to my readers to characterize for themselves the course pursued in this matter by Mr. Smyth and his friends, and I trust the peculiar circumstances of the case will form a sufficient apology for making the defence of my character in these columns, which I was prevented from making at the proper time and place, and which in the interests of the temperance cause I am in duty bound to make in some appropriate and effective manner.

JOHN PYPER.

23 CANNING STREET,  
BELFAST, 22nd June, 1869.

My Dear Sir,

As the Rev. Robert Smyth made a very serious charge against me at our late public temperance meeting in the Market House, Castlefin, and afterwards so unfairly broke up the meeting and went away without hearing my reply, and as the noisy portion of the audience (over whom Mr. Smyth had obviously unlimited control), by the unintelligent, uncivilized opposition of yelling, rattling on the floor with their feet, and ringing the Market House bell, prevented the large and respectable part of the audience that wished to do me justice, from hearing a sentence of my refutation of the fearful charge made against me by a minister of the Gospel, I have now to request you to be good enough to read the following statement at the next meeting of your excellent and flourishing society, with whose members I am specially anxious to free myself from the foul imputations so unjustly cast upon my character.

As Mr. Smyth has hitherto declined to give me copies of his and Dr. Murphy's letters, I am unable to give the exact words of his letter to the doctor; but they were to the effect that when I lectured in Castlefin, in January last, I had told the audience that I had heard Dr. Murphy say he wrote his article on "Wine in the Bible," without due consideration, and that if he had it to do now he would not write as he had done, implying that he had changed his mind on the subject. Now if I had made this statement it would have been a deliberate, unmitigated falsehood, the utterance of which would have completely disqualified me for any of the various offices I hold in the church and in society. No wonder, therefore, that Dr. Murphy denied the allegation. And yet this is the terrible charge that Mr. Smyth, without ever giving me a hint of what was going on, had so industriously circulated in your neighborhood before the meeting, that even a drunk man could interrupt the de-

livery of my lecture by making the first reference to the matter, calling upon Mr. Smyth to silence me by reading Dr. Murphy's letter. Now I am quite sure, and feel truly thankful to the Giver of all good for the certainty, that the thousands of those who know me best throughout Ulster, not a few of whom are in the vicinity of Castlefin, would be sorry to put me to the indignity of asking me to deny the calumnious charge; because, whatever my numerous faults and failings may be, I defy the world to prove that I have ever been guilty of a deliberate falsehood. However, as ill news travels quickly, the story has spread far beyond your neighborhood, and among many to whom I have not the advantage of being known; and I shall therefore be obliged to publish this letter in the next issue of the *League Journal*, containing the formal assertion which I now make, that the statement in Mr. Smyth's letter to Dr. Murphy is untrue, and I hereby call upon him to prove it or withdraw it. Whether it be a logical or an ethical falsehood on the part of Mr. Smyth (I hope, and wish to believe, it is the former), the effects would be equally damaging to me and the cause I advocate; for he put the worst possible construction on his allegation against me, when he publicly expressed his intention of arraigning me, before a church court to answer his accusation. If he should execute his threat it will be a novel experience for me, to which I shall look forward with interest, but without the shadow of fear. Happily the charge refers to what transpired at a public meeting, so that witnesses, numerous and credible enough, can be examined to elicit the exact truth should an investigation take place. The fair course is always the wise one in the long run, and had Mr. Smyth and his supporters been fair and wise enough to have given me a hearing for five or ten minutes, in explanation of what I really had said, giving the statement which I did make, and on which I thought his allegation was erroneously founded, it would, I believe, have saved them a great deal of worse than useless trouble. That explanation I am still ready to make at any proper time and place, and I have not yet given up the hope that it may satisfy Mr. Smyth that he has unintentionally made a serious mistake; and I have no doubt it will perfectly satisfy any honest, intelligent person who heard my address in January, and who may since have been influenced against me by Mr. Smyth's assertions, that he is altogether astray in the construction he has put upon what I did say on the occasion. In the meantime I shall await further action on the part of Mr. Smyth.

Mr. Smyth it seems has now another charge against me, arising out of the proceedings at our last meeting. He says I insulted him by calling forward the drunk man to "sit down beside his companion," namely, Mr. Smyth. This idea is so preposterous, the alleged act being so utterly unlike anything I ever did in my life, that it appears to me ridiculous that I should have to deny it. But since Mr. Smyth makes the allegation, says that he took down the exact words at the time, and that he will swear to the truth of his statement, what can I do? On this point you will no doubt remember what did occur, when the drunk man interrupted me, to the amusement of some thoughtless young people, by staggering up the hall and sitting down beside Mr. Smyth, and when

on his taking the seat, I good-humouredly said, "that's right, you will be in better company up here," in making which remark I had certainly no more intention or wish to insult or offend Mr. Smyth than any of the other respectable gentlemen sitting around the poor, drunk man on every side. I meant no more than that having left the company of the mischievous young people around the door, who seemed to have been cheering him on to interrupt me, and having chosen a seat beside Mr. Smyth and the other gentlemen at that place, we would have less difficulty in keeping him quiet. That Mr. Smyth is altogether wrong in his allegation on this point I am satisfied that you, who sat beside me as chairman, and a score of others who were sitting around us, will be able to affirm in any way he may render necessary. And he is not a whit farther wide of the mark here, than he is in the assertion he makes in his letter to Dr. Murphy, or than he was when he emphatically declared in the meeting that he could take his oath that you had made a statement yourself which you were able, to his confusion, so flatly to contradict. He seemed strangely to imagine that the whole of my speech was specially directed personally against himself, whereas, except when I was directly replying to his statements in the discussion that followed the lecture, I carefully avoided making a single observation that did not apply to all others equally with himself, who teach the same doctrine and follow the same practice that he does. I propounded obvious and important truth which I defy him to refute, and if the practical application of it was in any measure unpleasant to him, the fault was his, not mine. If he thinks my views wrong

and that he can refute them, let him try to do so in a manly, honorable way and I shall not complain; but I would recommend him not to leave the legitimate discussion of the subject, and degrade himself and his profession by using the dirty weapons of personalities, misrepresentation, and persecution. His over-sensitiveness about the personal application of my language is all the more inexcusable, when it is remembered that I was speaking to an audience before whom I was virtually branded by him as a wilful liar. Taking this fact into account, and considering the numerous and unreasonable interruptions I had to encounter, I am quite willing to leave it to the reasonable part of my audience to judge whether I said anything unduly severe. I shall only at present add that I am quite prepared to meet Mr. Smyth or anybody else in defending, in any legitimate manner, the views I entertain regarding intoxicating liquors; but if in the controversy an opponent should choose to leave the subject, and pursue the unchristian work of trying to damage my moral character by false accusations, I must only defend myself against his attacks, feeling humbly and gratefully confident that the cause I advocate will not suffer through the untruth or inconsistency of my character, even though brought into comparison with that of the Rev. Robert Smyth himself. With kindest regards to the committee and all friends,

I am, Dear Sir, Yours testotally,

JOHN PYPER.

ROBERT HARPER, Esq.,  
Secretary of Castledin  
Temperance Society.

## The Temperance Movement.

**LAGAN VILLAGE.**—1st June, a large meeting in connection with the Lagan Village Society was held in Albert Bridge Independent Church. Rev. A. M. Morris presided, Rev. J. White lectured, and a vote of thanks was warmly given to the lecturer on the motion of Rev. W. Binks, seconded by Mr. Mercer.

**BROOMFIELD.**—31st May, Mr. Pyper lectured to a crowded audience in the Methodist Chapel, Broomfield. Rev. T. G. Seymour in the chair. The thanks of the meeting were given to the lecturer by acclamation, on the motion of Mr. L. A. Brown, seconded by Mr. Lamb. 18th June, Mr. Alworthy addressed a Band of Hope Meeting in the same place, and on 20th June, he delivered two addresses to the morning and afternoon Sabbath Schools also in the same place.

**CASTLEDIN.**—28th May, Mr. Pyper lectured in Castledin. See page 110.

**NEWTOWNSTEWART.**—27th May, Mr. Pyper lectured in the Methodist Chapel, Newtown Stewart. Rev. J. Johnston presided, and a vote of thanks was passed to the lecturer on the motion of Rev. F. Liffa.

**SIXMILCROSS.**—23rd May, Mr. Pyper lectured to a good audience in the Presbyterian Church, Sixmilcross. Rev. T. W. Junk occupied the chair.

**DONAGHMORE.**—24th May, Mr. Henry Brown addressed a meeting of the Donaghmore Society.

**SESSAMORE.**—26th May, a large and respectable meeting was held in the Presbyterian Church, Sessamore. Rev. J. Smyth presided, Mr. Pyper lectured, and several new names were enrolled, the chairman heading the list.

### SCOTLAND.

The Annual Meetings of the Scottish Temperance League were held in Glasgow, on 3rd and 4th May. On Sabbath, 2nd May, 180 sermons, were preached in connection with the Anniversary, in different parts of Scotland, 40 of them being in Glasgow and Edinburgh. The Annual Sermon of the League was preached in the evening, in the Glasgow City Hall, by Rev. P. M'Dowall. The Public Meeting was held in the same place on Monday evening. Mr. L. Mackay presided, and among the

speakers were Rev. Dr. Brown, Mr. S. Bowley, and Councillor Whittaker. The usual breakfast meeting, business meeting, and address were held on Tuesday. There was at all the meetings, a numerous attendance of delegates and friends from different parts of the country. Since that time the League and the Permissive Bill Association have been prosecuting their work with usual vigor and success.

### TO READERS AND CORRESPONDENTS.

Notices of Books received, of Belfast and other meetings including Annual Meeting of General Assembly of Temperance Association, and other matters, are held over for want of space.

Three or more copies of the JOURNAL, on pre-payment are sent to any address post free. Three shillings will thus secure to three individuals a copy each of the JOURNAL monthly for a year addressed to any one of them in any part of the country. Orders for advertisements and Journals forwarded to Wm. Brown, 63 Ann Street, Belfast, are promptly attended to.

The volume for 1868 may be had bound for 1s. 6d. It contains ten articles by Dr. F. C. Lees, Rev. William Ritchie, Rev. Professor Kirk, and others, in reply to Dr. Murphy's pamphlet on "Wine in the Bible." "Controversy on Communion Wine," in ten monthly parts; an original Temperance Tale, entitled "Good Old Faths," complete in twelve chapters, by Miriam Drake; and a great variety of interesting and instructive matter on all phases of the temperance question, by such writers as A. J. C., Dr. Edmunds, Rev. Dr. Morgan, Dr. Munroe, Rev. G. H. Shanks, and Henry Pitman.

All contributions for the JOURNAL, and Books for Review should be addressed to the Editor, JOHN PYPER, 23 Canning Street, Belfast.

All Communications on the business of the League should be addressed to E. ALLWORTH, Secretary, 14 Donegal Street, Belfast.

# THE IRISH TEMPERANCE LEAGUE JOURNAL.

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[ONE PENNY.]

## Things Notable.

IT will be seen in another page that Dr. Lees is receiving quite an ovation in America, not merely from the temperance societies but from the nation. Rev. T. L. Cuyler of Brooklyn, New York, under the title of "Pen Jottings" in the *American National Temperance Advocate* for July, writes,—“Dr. Lees, of England, is winning a handsome and hearty reception wherever he goes. His speech in Cooper Institute, in May, was the strongest piece of logic which has been presented there at a temperance meeting for many a day. The doctor holds his audience by sheer argument and telling blows. Some of his gestures and tones are slightly grotesque, but they only add to the raciness of the man. He is unique in his style and delivery, and never gives his auditors the disagreeable impression that he is merely repeating a ‘cut and dried’ harangue that he has composed and committed to memory—to be retailed at fifty dollars a night. In Boston, his addresses produced a deep impression. We hope to secure him for the opening mass meeting in Lafayette Avenue Church in October. He ought to be heard in all our chief towns.” Mr. Cuyler in another paragraph states that Mr. Gough is meditating the preparation of a volume of personal reminiscences, and adds, “We hope it will not keep him from the platform; for the world has never heard but one Gough and will not soon hear another.” The manner in which such men as Dr. McCosh, Dr. Hall, Dr. Lees, and Mr. Gough are treated in America speaks volumes in behalf of the religious life of the nation.

The conclusion of Rev. G. H. Shanks's triumphant reply to Dr. Laurie on the Wine Question appears at another page.

We commend our readers to peruse it carefully. As they do so, we have no doubt their feeling will be that of deep regret, perhaps mingled with something stronger, that the Editor of the *Evangelical Witness* should have retarded the progress of truth and sobriety by refusing it a place in his columns. Why did he refuse? and why is his refusal tolerated by many of his readers? are not unnatural questions to arise in the minds of teetotalers. We have no doubt Mr. Killen is sincere in his alcoholic delusion, but we fear that some of the popularity of the course he is pursuing in the *Witness* is to be accounted for on the principle suggested in Micah ii. 11, “If a man walking in the spirit of falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.” There is obviously much need for attention to be given by abstainers at the present juncture to the wise counsels of “An Old Teetotaler,” contained in the next two pages.

We believe the Medical aspect of the temperance cause stands next in importance to the Bible Wine Question at the present time. It is therefore with sincere pleasure that we inform our readers that the Committee of the National Temperance League have published in a thirty-two page pamphlet (price 2d., or 12s. per 100) the important papers read at the Temperance Medical Conference, held in London on 25th May; and that the first number of a Quarterly Temperance Medical Journal (price, 6d.) is to be published on 1st October, by Mr. Tweedie of London. The “doctor's advice” must not be permitted to do the mischief in future it has done in the past.

## A Retrospect and Remonstrance.

BY AN OLD TESTOTALER.

**A**MONG the various objections that have been made from time to time to the principle of total abstinence, there is probably none urged with more persistence than that which will be at once recognized when we speak of it as the *Biblical* objection. Where is the temperance advocate, from the most able and successful public speaker, down to the humblest adherent, speaking as yet only by example, who has not been confronted by it? "Your argument, my dear sir, is most logical and convincing;" "your self-denying practice, my dear young friend, is commendable in the highest degree;" "But nothing will induce me to believe it to be sinful to partake of that which Christ made for the guests at a marriage feast, of which He himself partook when celebrating the solemn Last Supper with His disciples, and which the divinely inspired Paul commends in his epistle to Timothy," &c., &c.

It was not to be expected that this wide-spread and plausible objection would be unheard of in Bible-loving Ulster. Here as elsewhere the advocacy of Temperance has been maintained in a variety of aspects. From our platforms those who would listen have, now for thirty years or more, been instructed in the *moral and social* phases of this great question. They have heard from persuasive lips stories of desolate homes restored to happiness, of clouded and well nigh ruined prospects brightened; and on the other hand of the sad, sad scenes where death alas forbade all hope, which could only be told of and pointed to as warnings. Then for the less impulsive, though not less thoughtful, we have had the *physiological* argument. The inevitably injurious effects of the poison, alcohol, upon the human frame, slow sometimes but always sure, have been ably and successfully demonstrated never refused a hundred times. Nor has the *legislative* aspect of our cause wanted its doughty and invincible champions. Patriot orators of no questionable stamp have exposed to sympathizing crowds, the true source of national disasters. "Because of drunkenness the land mourneth," and temperance legislation, if people will only demand it from their statesmen, must speedily and certainly make the land rejoice.

This faithful advocacy of the temperance cause in all its phases, has in Ulster as elsewhere borne its glorious fruits. There is probably no portion of the British Isles where the Temperance movement has a larger number of faithful adherents,

in proportion to the population, than here. In the Anglican division of the great cold water army we may fairly claim a position in the van. But even here we have a large section of the thoughtful and God-fearing with whom all appeals have as yet produced no effect, and whose numbers (for those not with us are against us) still swell the enemies' ranks. These are the Biblical objectors. To the moral and social argument they can say nothing; to the physiological argument they are altogether powerless to reply; to the legislative argument some of them will even give a reserved approval. But the Bible is their stronghold. Having the example of the blessed Lord, and Paul's advice to Timothy, as they believe upon their side, all arguments in favor of testotalism have no weight with them whatever. They will enjoy their moderate glass, and let others enjoy it to the end of the chapter, let the consequences be as they may.

Fellow Christians and temperance reformers, for to you we now more particularly address ourselves, what is to be done with these good people—what *can* be done with them? Must we now, after capturing every other fortress, be foiled before this? Must we strike flag here and retire after all, discomfited and discouraged? Is moral and physical truth in hopeless antagonism to the Bible, so that we can only cling despairingly to it and wonder how its teachings can possibly be so anomalous? Our old tried leaders came to this point long ago, and dared not evade it—for it was not merely God in nature opposed to God in revelation, but the God of revelation in opposition to *Himself*. The very thought seemed blasphemy. Yet was it not plain that the sacred penman had condemned emphatically the indulgence which Christ no less emphatically sanctioned? Who then was to vindicate, not in the cause of Temperance merely but in the cause of Religion, the Book which *He* commands that we even "look not upon the wine when it is red," and *there* records that the Son of God miraculously supplied wine when it was lacking at a marriage feast. It is matter of history now that champions were not wanting to defend the right in this momentous crisis; champions whose learning, piety, and intellectual powers were equal to the occasion; who having searched the Scriptures in the original languages, and brought all available light to bear from other sources which could illustrate a matter of this,

kind, and tend to elucidate the truth, were able to demonstrate for the satisfaction of the anxious and the confusion of cavillers, how the Bible was, as it needs must be, in harmony with nature, with history, and with itself.

We may sum up the result of the labors and investigations of these good men thus:—That the wine used by our blessed Lord at the last supper was certainly un-intoxicating; that there is no reason whatever to believe that the wine at Cana was other than of this class; and that throughout the sacred volume, while alcoholic wine is repeatedly condemned, "the fruit of the vine," either as it hangs in the cluster or when expressed and preserved in an unfermented state, is everywhere spoken of as one of the good gifts of God, to be accepted and partaken of with thankful hearts. We do not here attempt to repeat, even in the most abbreviated form, any of the facts and arguments which sustain this position. We refer all candid enquirers, who are as yet uninformed upon the subject, to the numerous articles which have appeared thereon in the columns of this *Journal* during the last three years, and to the various able works which, have during the same period been quoted and reviewed in these pages; and though some efforts have been made from time to time to rebut the arguments of these and kindred works, our tried friends who have made the Bible Wine Question their special study are, we think, generally agreed that our position is a perfectly secure one, and that our opponents are powerless to reduce us again to the dilemma of moral law, physical law, and a portion of the Bible demanding one thing, while another portion of the Bible demands and allows the very reverse—total abstinence enjoined here, indulgence permitted and commanded there.

Is it not a matter for rejoicing and thankfulness that we are enabled to take this stand? Alas! here we come to the point and moral of our paper. There seem to be a number of valued and estimable friends, who will not rejoice and be thankful with us at all. Not a very large number perhaps, for it must be distinctly understood and borne in mind that a goodly and very clamorous portion of the objectors, are those who rightly or wrongly do not themselves practise total abstinence. But there still undoubtedly are some whose co-operation we desire and can ill afford to dispense with, who just now are virtually saying, "We are willing to be teetotalers on moral, social, and physiological grounds, on all of which we are fully convinced of its wisdom and necessity; but we object to the Biblical argument; and though we have most of us not examined the subject at all, and do not desire or

intend to do so, we are quite clear that those who continue to drink after the one perfect Pattern, have truth and justice on their side, and it is worse than folly to urge that they are mistaken." We have no desire to hurt the feelings of any one, and if the exigencies of the case bring us here to a *reductio ad absurdum* of certain views, which may seem a little harsh, it is farthest from our wish to hold any up to ridicule. We endeavor to state the truth as gently as is consistent with stating it forcibly.

Now must we omit to notice that there is in the minds of some a jealousy, lest the unity of churches should be disturbed by the advocacy of Bible Temperance; and they would seem to hold themselves justified thereby in deprecating all discussion on the subject. So while there are conscientious adherents of this doctrine, who desire to celebrate the ordinance of the Lord's Supper in the unfermented juice of the grape, rather than in pure wine, some of their fellow members of the Total Abstinence Society and of the Church are so anxious to preserve an outward semblance of unity, that they are not only siding with those of their non-temperance brethren who decline to respect such scruples, but they have even ventured to rebuke the honest advocacy which led to them. It seems to us, that on the most obvious and unassailable grounds, a united protest is due from Temperance reformers, against the compulsion to use intoxicating wine at this solemn ordinance. The "fruit of the vine," as it comes from the hand of the Creator, is surely a not less fitting emblem of the Saviour's blood, than the vile concoction known as port, which is different from anything used or known in Palestine when Christ was there manifest in the flesh. The plea that Temperance should not be advocated on Biblical grounds, because it is thus initiating a reaction in this respect, will, we hope, be the very first that the candid lovers of truth, who may heretofore unwittingly have advanced it, will be induced to abandon. So far indeed are we from regarding this as a particularly hopeless or difficult phase of the question, that we believe if a united appeal were made by the temperance section of the church to their non-abstaining brethren for the removal of alcohol from the Lord's Table, the scruples which prompted it would be understood and appreciated, and that in very many instances, far more than we now hope or expect, the appeal would not be made in vain. What a reproach will be lifted from the Church when the *tavern* is no longer a necessary appendage of the House of God!

Reverting to the general question in conclusion, we are pleased to observe that the tide of opposition to Biblical temperance, which at one time set

in rather strongly, seems already on the ebb. We trust it may now recede so rapidly, that we shall soon see and hear no more of it. "Union is strength;" and whenever anything may arise to disturb the harmony which should exist between co-laborers in a good cause—be the disturbance ever so slight—all sincere well-wishers of the good cause should earnestly desire and strive for the restoration of peace. Appealing then to the past, which we submit fully justified the course pursued by our advocates, who from the first did but

not on the defensive, and have been enabled successfully to repel aggression, we now patiently and confidently await the future, which will at least justify the purity and sincerity of their intentions, while it can hardly fail to condemn those who are folding their arms and doing nothing whilst drunkenness is slaying its thousands on every hand, because a new argument has been added to those by which they themselves were won over to the cause of Total Abstinence.

## Wear and Tear.

BY MIRIAM DRAKE.

### CHAPTER. VIII.

#### STEPHEN'S AGGRAVATED OFFENCE.

SO long as Stephen Parker kept within bounds, went to church and performed his duties as an elder to his own satisfaction, by collecting the halfpence on Sundays, attending the meetings of session occasionally, when there was nothing important to be done, and distributing the elements at the communion, Mr. Montgomery took his part, defending him whenever his wife attacked him, and encouraging his visits at the manse, in spite of all she could say. But when Stephen's drinking habits began to be so openly talked of that the session thought it their duty to take it up, and when suspension began to be darkly whispered, Mr. Montgomery grew very stiff in his demeanor toward him, and drew a long face whenever he was mentioned, as if he thought him on the broad road to perdition and therefore unfit to be named in pious society. Whether from contradiction, or because she thought Stephen had now fallen too low to be able to endanger her daughter's peace of mind, Mrs. Montgomery surprised Marjery by suddenly veering round in the other direction, calling him "poor fellow" and "poor boy," when she spoke of him, as if he were to be pitied much more than blamed for the evil ways into which he had fallen. She was very indignant when she heard that harsh measures were in contemplation. "The old toppers!" she exclaimed, "what right have they to sit in judgment on him for doing what they do themselves? They dare not do it now, Mr. Hope; for fear of you, but all the business connected with the meeting house used to be transacted in Blank's public house, and poor Stephen being made an elder very young on account of his respectability—he never was much over burdened with piety that I could discover—began first to drink there. You may just as well suspend Mr. Montgomery, and all but your own three disciples, when you are at it, for they are

every one as guilty as poor Stephen is, only their brains are not so excitable." Mr. Montgomery laughed at his wife's righteous indignation without suspecting that there was any rightness in it, but Mr. Hope knew she spoke truth.

As abstainers are usually most lenient in their judgment of hard drinkers, so in this case Mr. Hope and the three elders who had adopted his opinions wished to let Stephen off with a reprimand, when he appeared before their tribunal one Sunday morning. But the moderate drinkers, feeling that their character was at stake, were determined to prove the safety of the path they were going in, by their severity on the man who had outrun them in it; and would be satisfied with nothing less than the suspension of the offender. Besides, there were peculiarly aggravating circumstances connected with Stephen's last breach, which rendered it necessary for the dignity of the church that he should be made an example. It was not that he was sometimes intoxicated at his own house, for so few saw him there that there was not much scandal (nor consequently much sin) about it; nor that he was frequently the worse of drink at friends' houses, for when all are hilarious, it does not excite much remark if one is uproarious; nor that he was generally inebriated at fairs and markets, for though it is, of course, unbecoming an elder to be drunk any where, there is a certain fitness of things in being drunk in a public house, which does not outrage one's ideas of propriety. No—had Stephen only exceeded in such circumstances as these, they could have passed over it lightly. But he had been the worse of drink on a Sunday, which was one aggravation of his guilt; on a communion Sunday, which was another; and the "church" people going to evening service had met him staggering, which was the greatest aggravation of all. He was coming from "meeting" at the time and he had called at no public house on his way.

How then could he become intoxicated? Few could positively have told; they only knew that there was always a large supply of, so called, port wine laid in for Communion seasons at Greyford. It was not all used at the tables, neither was it given to the sick poor, neither was it kept for the next occasion, but it was taken to the session room, where the elders met after service, and never was seen afterwards. Stephen had gone into this room along with the others on this particular Sunday, and when he came out he was staggering; so he must be made an example of.

There was a look of smothered passion in Stephen's eyes as he made answer to his accusers, but he carried himself with his accustomed jauntiness. He had not drunk more wine than the other elders had done, he said scoffingly, and it would be unjust to condemn him for having a weaker head than any of them, especially when he had striven so conscientiously to harden it by practice. Mr. Hope reproved him for this scoff, but admitted that his plea was not so frivolous as the most of the others supposed. A good deal of talk followed, during which Mr. Hope insisted so strongly that there should be some change in the mode of disposing of the surplus wine, that the others were forced to agree with him; although Mr. Bailey, brother of the publican, did so under protest, warning them that in substituting to any innovation, they were acting contrary to the common law of Greyford church, where the practice always had been for the elders to drink the wine left from the Communion. No good ever came of people trying to be wiser than their fathers, he said, and Mr. Hope should have more reverence for the memory of the good men who were sleeping under the tombstones, than to characterize as evil a custom that they had sanctioned in their life time. In the discussion to which this gave rise, the primary subject of Stephen's delinquency was rather lost sight of, and he finally got off with a reprimand. Some of his brethren, on parting, gave him a wide berth, as if fearing contamination, while others shook hands with reproaching gravity, and hoped this would be a

warning to him for the future; to which he replied that he hoped it would be a warning to themselves, for he thought that they required it as much as he did.

But Mr. Hope knew how galling the whole affair must have been to Stephen's proud spirit, and was not deceived by the assumed carelessness of his manner. He waited till they were all gone, and then he put his arm round Stephen's shoulder, and looked into his face in silence. Stephen returned the look for a moment, with one that was half defiant and whole reckless, and then his eyes fell under the solemn, and almost womanly, tenderness that was in Mr. Hope's. "Well," he said, at last, with a forced laugh. "Is it to be well? Remember I dare not shield you again." "I will not ask it, for I will never act with you casting hypocrites again," he answered bitterly. "That is not the important point—will you ever act unworthily of yourself again? That is the question I want to ask you." "It is one you have no right to ask. I'm not a child to be frightened into good behavior by you or any other man." "Stephen Parker, I have the right to ask it, for how can I answer for your soul if I see you going to destruction and forbear to warn you? I have prayed and wrestled that you may be delivered out of the lion's mouth; there is a sweet one in yonder house whose eyes are dim this day with weeping for you; and he who was born of woman is interceding for you with the Father." But all will be in vain if you will not give up the sin that is defiling his image, and dragging you down to perdition." As you have a soul to be lost or saved, an eternity to spend in happiness or misery, I beseech you to cast it from you now, once and forever—Stephen, will you?" Stephen's face softened. "I will say that you are neither a hypocrite nor a prig at any rate, and I won't forget how you took my part to-day," he answered; and as he turned hastily away, there was something like a gleam in his eyes.

(To be continued.)

## Rev. Dr. Laurie on the Wine Question

To the Editor of the Evangelical Witness.

(Continued from our last.)

AS for Dr. Laurie's quotations to the effect that no such thing as unfermented wine known in the East, the explanation is, that in the East, that is, in Syria and Palestine, fermented wine is called *khams*, and of course there is no

unfermented *khams* there, nor could be by any possibility, any more than there could be unfermented whiskey. Mark the terms, for example, of the quotations; "Nothing that is called wine (*khams*) is unfermented." The word in brackets

is not quoted in the *Witness*, but it is very important. Perhaps, Sir, you did not know that leaving it out misleads your readers, leading them to suppose that no liquor made of grape juice is unfermented, whereas it only asserts that no grape liquor called *khamr* is unfermented, a mere *truism*, for if it was unfermented it would not be called *khamr* but *nardenk* or some other term, as shown by the Rev. H. Homes and others. See *Bible Temperance*, p. 49, and especially, pp. 62-3. None of those from whom he quotes denies that *grape juice is largely used in other forms than intoxicating wine (khamr)*. But they say these forms are not wine, that is, they are not *khamr*, nor are they wine in the opinion of those who consider nothing to be wine unless it is fermented and intoxicating, which is just begging the question. It is of *khamr* all his authorities speak, when they say there is no unfermented wine in Syria. They expressly state this fact themselves. Thus, Mr. Tabaree says, "The very Syriac word for wine (*khamr*), by its etymology, signifies fermented," and therefore is appropriated exclusively to denote fermented wine, other words being used, as Mr. Homes shows, to denote "unfermented grape liquor." So also Dr. Van Dyck expressly tells us that it is *khamr* which is never unfermented: for if it were it would not be so called. All Dr. Laurie's authorities confess there are unintoxicating "syrops" made of grape juice. Well, syrops are drunk, and are "the fruit of the vine." Dr. Hodges calls Wright's wine a *syrop*, although it is as much a liquor as port or sherry or porter. If such syrops be never now called *khamr* in Syria, that is no proof that they may not have been called *yayin* or *oinos* in Scripture. And mark, the word now used in Syria (*khamr*) to denote fermented wine is not cognate of any of the usual Scriptural terms for wine. Even if it be derived from the Hebrew word *chemer* (which I doubt), yet *chemer* was not one of the usual Scripture terms for wine, being only used eight times, while *tirosk* is used thirty-eight times, *shechar* twenty-three times, and *yayin* one hundred and forty-one times. Indeed it is only used twice in its Hebrew form, and I have shown (*Bible Tem.*, 46-49) that in these it does not denote fermented wine. In the other places the Chaldee is used, which is supposed to be from the Hebrew. Mark also, that the word now used in Greece to denote fermented wine is not the New Testament word *oinos*, for it often denotes in Scripture and Classics, unfermented wine. But, more than all this, that there is unfermented *grape liquor*, not a *syrop* at all, never called a *syrop*, but a *liquor*, is ex-

pressly declared by Rev. Henry Homes, who wrote subsequently to Dr. Eli Smith. Here are his words, "Although in the present use of language unfermented wine is an impossibility, here is a cooling grape liquor which is not intoxicating." This cooling grape liquor which is unintoxicating he says is called *nardenk* in Syria. Perhaps Dr. Laurie's authorities may never have inquired for this unintoxicating grape liquor called *nardenk*. They only asked for *khamr*. Or perhaps they may have classed it among the *syrops*, unwittingly, like Dr. Hodges. It is possible that even Dr. Eli Smith, a most honest inquirer, may not have known it, for he candidly acknowledges that he "had very little to do with wines all his life," and that "his knowledge on the subject was very vague, until he entered upon the present investigation for the purpose of writing the following article." He farther confesses, most candidly, that the "statements contained in his article are not full in every point," and that "it was written in a country where it was very difficult to obtain authentic and exact information." Wherein his "statements were not full on every point," Mr. Homes, who wrote in *Bib. Sacra* subsequently to him, made them full, not trusting to information from others, but personally examining for himself, and in every case obtaining authentic and exact knowledge. Mr. Homes also adds that "the manner of making and preserving this unfermented grape liquor, seems to correspond with the recipes and descriptions of certain drinks included by some of the ancients under the appellation of wine." Mark also his words, "although in the present use of language unfermented wine is an impossibility"—implying that in the former use of language—in the Scripture use of language,—unfermented wine (*yayin* or *oinos*) was no impossibility. Mr. Homes further says, "although that which is now called wine in the East" is fermented, implying that in other places there is that which is called wine, as Dr. Kadie and everybody else says, though unfermented; and implying, moreover, that there was formerly in the East, what was called wine, though unfermented, and also, that there is still, even in the East (indeed he expressly says so) an unfermented grape liquor although not now called wine, that is, not called *khamr*, but *nardenk*, corresponding to what the Scriptures often call wine. The thing is there whatever be the name.—See *Bible Temperance*, Chap. V. Dr. Laurie himself, indeed, confesses that there "are traces of unfermented wine in Classical authors." Traces of unfermented wine in Classical authors! and yet he says that "fermentation is of the essence of wine!"



He himself actually cannot help speaking of *unfermented wine*, and expressly says such wine "is known in history" (*Evan. Wit.* p. 117), although he asserts, contrary to fact, that all the dictionaries say there is no such thing!!

Thus, then, the broad, undeniable, and UNDENIED fact is, that grape juice in an unfermented, unintoxicating state, is very largely used, even in the "East," in the form of syrups, all admit—in the form of "grape liquor, corresponding with certain drinks included by some of the ancients under the appellation of wine," declares the eminent missionary, Mr. Homes, whose accuracy no one impugns. It is extremely remarkable that Dr. Laurie never quotes Homes nor ever once names him. The unchallenged fact, further, is, that the true use of the vine is *not* to yield fermented wine. This is declared, with one voice, by the eminent missionaries, Alexander Duff, Smylie Robeson, Eli Smith, and Henry Homes. I am astonished that Dr. Laurie makes no reference to this important fact, and that the more seeing that he actually quotes the most of the paragraph in which Eli Smith mentions it, but does not quote it, although it is the very thing for which the paragraph is written. Dr. Eli Smith refers to the vineyards of Bhamdun for no other purpose than to show that in "an unbroken space, about two miles long by half-a-mile wide, only a few gallons of intoxicating wine are made." "The wine made is an item of no consideration," he says, and further adds, "it is not the most important, but rather the *least* so, of all the objects for which the vine is cultivated." How Dr. Laurie could leave out these sentences, when he quoted round and round about them in the same paragraph, puzzles me much. Giving the paragraph without these sentences is like giving the play of Hamlet, with Hamlet left out. Does not this look like partisanship, especially taken in connexion with his never quoting Mr. Homes, acknowledged to be the greatest authority of all upon such matters? Does it not look like gathering up testimonies to support a foregone conclusion, and rejecting all others? A field of corn cannot be said to be designed, by the Creator, to yield whiskey, although it is often prostituted to that purpose; and so the testimonies of Eli Smith and the other missionaries just named, seem to demonstrate that the true use of the vine is not to yield intoxicating wine, although too often that use, or abuse, is made of it. But these testimonies are never referred to by Dr. Laurie; they do not suit his purpose.

Dr. Laurie has strange notions of the process of fermentation when he speaks of fermented wine as that which "the pure juice of the grape becomes

when left to the regular processes of nature"! I venture to say that such a statement is as great an outrage on physical science, as the statement that "Hos. iv. 11, settles the fluidity and intoxicating qualities of *tirosch*," is an outrage upon logical and hermeneutical science. Wright's wine is much nearer to a "wine such as the pure juice of the grape becomes when left to the regular processes of nature," than any fermented wine is. I say "much nearer"—it is only nearer, because it is impossible to preserve any grape-juice, whether fermented or not, without care and labor being expended on it, just as it is impossible to preserve or use natural productions generally, "if left to the regular processes of nature." Such a thing cannot possibly exist as "such wine as the pure juice of the grape becomes when left to the regular processes of nature." What would pork, or beef, or corn be, if "left to the regular processes of nature?" Even fresh beef or green peas cannot be used without an artificial process. Therefore what Dr. Laurie's authorities assert is literally true; although, as expressed by them, it is calculated to mislead, and is virtually false, when they say, that the "simple unfermented juice of the grape is never used as a beverage." Mark the word "simple." Beef in its "simple," that is unprepared state, is never used as a beverage, nor are green peas. Scarcely any fruits or vegetables are used as a beverage in their simple state, without any artificial preparation. But that *grape juice* is used in an unfermented state, not one of his authorities denies, though they would not call it a liquor, but only a syrup, while Mr. Homes does call it a liquor, and declares there is a *grape liquor* called *nardenk*, unfermented, corresponding to ancient wines.

Very curious is Dr. Perkins's account (*Witness*, p. 118) of the "three ways of using the juice of the grape." First, "when simply expressed," in which state he says, "it is not drunk." Second, a "syrup," of very common use, but yet, he says "never used as a drink." And, third, that which is made by "distillation, or arrak or brandy!" The first, he says, is not wine; the second, he says, is not wine; and so, nothing is wine, but the third, namely, that which is "distilled, the *arrak* or brandy!"

Dr. Laurie's authorities identify *leaven* and *fermentation*, for which I thank them. Hence it follows that fermented or *leavened wine* was forbidden at the Passover, and that the "chief Rabbi of the Spanish Jews in Hebron, in 1835," made void the law of God by his tradition, when he used fermented wine at the Passover. The question is not whether some Jews or Christians either, in

modern or ancient times, used fermented wine at Passover or Communion, but whether they ever did so *with Divine sanction*; and this is not likely to be ascertained by "questioning Papal and Greek priests," nor by questioning those Jews who "use," as Dr. Laurie says, "fermented wine at their feasts to great excess," claiming Divine authority for doing so and affirming "that at the feast of Purim (Esth. ix. 28-29) a man is bound to get so drunk with wine as not to know the difference between 'Cursed is Haman' and 'Blessed is Mordecai.'" (*Even. Witness*, p. 119.) See chapter on Passover and Communion wine in *Bible Temperance*.

Dr. Laurie entirely misrepresents his opponents when he represents them as maintaining that "*tirosk* is always used when the Bible makes favorable mention of wine, and *yayin* when it is mentioned unfavorably." It is impossible they could do so when they know, as Dr. Murphy says, that "*yayin* denotes all stages of the juice of the grape," and, as Dr. Eadie says, that it denotes sometimes "the growing fruit of the vineyard," which, of course, the Bible often mentions favorably.

Dr. Laurie not only flatly contradicts Mr. Homes and Dr. Eadie in regard to *tirosk* and *yayin*, and even his great authority Gesenius, in regard to *yekesh*, as we have seen, but he also directly contradicts himself. For example, he maintains that *gleukos* is necessarily intoxicating, in Acts ii. (contrary, however, to the opinion of his own favorite authority, in Alexander's *Kitto*, which he calls "an improved edition," because it expunges the views on this subject which Kitto adopted in his edition). He maintains in one page that *gleukos* is fermented wine, and in another page he quotes Pliny as affirming that that which was not allowed to ferment was called *gleukos*. And it was called "sweet wine" too, by Pliny, one of the "Classical authors in whose works are found traces of unfermented wine." Dr. Laurie holds that "it is of the nature of wine to be fermented"—that "fermentation is essential to its becoming wine," and yet he confesses that unfermented wine is known in history! But then he affirms it is known in history only as one of the unnatural and rare luxuries of the most corrupt period of the Roman Empire! Unfermented wine known in history! Thank you, Dr. Laurie. And known as a luxury too! Better and better!! Thank you again. But that the use of such a luxury is a mark of a "corrupt period" is what I am not so sure of; nor can I discern the connexion between "this luxury of unfermented wine," and that of the "dishes prepared by a Roman Emperor

from the brains of rare birds at a fabulous cost!" (*Even. Witness*, p. 117.)

The following words of Dr. Laurie are worthy of being noted (they are not quoted in the *Witness*)—"The Bible never requires the use of (intoxicating) wine except at the Communion Table, or as a medicine prescribed by another than the party who is to use it." Is it not strange that the Bible "*requires*" us to use at the Lord's Table that which is too dangerous to use anywhere else except as a medicine prescribed by another than the party who is to use it? Yet it is not its strangeness which makes me doubt it. It is the want of evidence, and its being contrary to evidence. Give me sufficient evidence and I will believe anything, however strange and apparently contrary to reason. Dr. Laurie confesses that "all good men agree that the use of intoxicating drinks is dangerous," and yet he maintains that all Scripture wines were intoxicating and all were approved of God—and therefore that the Bible always sanctioned the use of intoxicating liquor as a beverage—or in other words, that it always sanctioned what "all good men agree to be dangerous!" He both teaches that the Bible always sanctioned it and does not sanction it, for he affirms it should now only be used "as a medicine prescribed by another than the person who is to use it," relegating it to "the Communion Table alone!" I thought that the elements used at the Communion Table were ordinary articles of diet, safe and nourishing; but Dr. Laurie teaches that one of the elements is "dangerous" and never to be used as an article of ordinary nourishment, while this same dangerous article, he maintains, was always sanctioned by the Bible as a safe, nourishing beverage! Moreover, what he says Scripture enjoins for the Lord's Table is utterly unprocurable in this country; for he says, "it must not be enforced by the addition of distilled liquors," as are all our common wines; nor must it be without alcohol, as is the teetotalers' wine. But it must only be "such wine as the pure juice of the grape becomes when left to the regular processes of nature." Where is such wine to be had? It is not in existence, never was, and never can be! What a wondrous mess of self-contradiction, mangling of Scripture, and outraging of common sense, is this essay of Dr. Laurie's! But it adorns the pages of the *Evangelical Witness*, and gives immense delight to the moderate drinkers.

If Dr. Laurie's concluding remarks be correct, regarding the drunkenness of Mohammedan nations, they immensely strengthen my argument and weaken his own. For, if drunkenness so

prevails among them, it must be because the Christian population among them use intoxicating wine, as required by their religion, according to Dr. Laurie's interpretation of the Bible, and so tempt their Mohammedan neighbors, who, it is well known, religiously abstain from making any intoxicating wine from their own vineyards. And what does this prove, except the impossibility of preventing wide-spread intemperance wherever intoxicating wine exists at all, even although "of too light a body for Englishmen to drink?" And indeed this impossibility is shown by a quotation from Mr. Taberec (*Evam. Wit.* p. 180) who, though speaking of those who use such "light-bodied wines as would find no market in England," yet testifies that "drunkenness in its various stages is too common to excite surprise; even priests apologize with the greatest coolness for some impropriety in their conduct, by stating that they were under the influence of wine at the time; to apologize for being in that state is rarely thought of, as scarcely any disgrace attaches to the lighter degrees of intoxication, provided a man keeps the peace." Are we to suppose that that should be called "a good creature of God," or was ever sanctioned in the Bible as a beverage, which is so dangerous and tempting and produces such evil without any compensating good? We must put away fermented wine altogether, else wide-spread national intemperance will ever prevail. So, at least, we learn from Dr. Laurie's authorities.

But after all, Mr. Editor, it is not Dr. Laurie's teetotalism I find fault with, nor his arguments either, so much as the conduct of moderate drinkers, who, though they follow him as his disciples in the matter of the Bible Wine Question,

yet have no notion of following either his example or precept in regard to total abstinence. Let only total abstinence be practised as Dr. Laurie enjoins and practises it, as the common bond of union among all Temperance Reformers, and I am satisfied. I will allow them to hold what views they please on the Wine Question, if they only allow a similar right to me. If they will follow Dr. Laurie's irrational views on that point, I only beg that they and I may "agree to differ." And here let me conclude, Sir, with a gentle hint whispered into your ear. The very best way to extinguish what you consider extreme and dangerous views on the Wine Question, is just to advocate total abstinence with all your might, on what you regard as safe principles, and thus show to the world that what you and all acknowledge to be a "good cause" can be propagated by those who do not hold what you consider extreme and anti-scriptural views. For nothing tends more to propagate these detested views than the notorious fact that those who hold them are almost the only persons who are doing anything to promote the "good work" of total abstinence, or to abate drunkenness. It seems that where Dr. Laurie lives there may be true *bona fide* total abstinence, who yet hold that all the approved wines of Scripture were intoxicating, but such are precious few in Ireland. Let there only be more, rapidly and in great numbers, and you will thereby swamp the ultra teetotalers—take the wind out of their sails, and make them be no longer regarded as the only ones who, at much cost, and amid obliquity and persecution, take part in the Great Temperance Movement.

Yours, &c.,

G. H. SHAW.

## Alcohol as a Medicine.—No. 4.

By DR. JOHN HIGGINBOTTOM, NOTTINGHAM.

(A Paper read at the Great Medical Temperance Conference held in London, on 25th May.)

HAVING advocated the cause of total abstinence from all intoxicating liquors for many years, and published a number of papers on the subject in various medical periodicals, and also tracts for the public, it is not necessary for me to enter into detail. I shall therefore only give a short summary of my personal and professional experience. I personally commenced abstaining from alcohol in every form in the year 1806, when eighteen years and six months old. I am eighty years and eleven months old, so that I have been sixty-two years and five months a teetotaler. Through the blessing of God, my physical and mental powers are good. I have none of the "three warnings" that my work is done, being neither deaf, lame, nor blind. I still continue to visit my patients. I never ordered alcohol in any form as a *beverage*, or as a "*placebo*" (i.e., "I will please"), considering it was not necessary for health, comfort, or happiness; on the contrary, that it produced disease, misery, and death.

As a *medicine*, there were only a few disorders and diseases for which I prescribed alcohol, viz., English cholera, fever, uterine hemorrhage, *delirium tremens*, and cases of exhaustion and

sinking. After twenty years of careful and practical investigation of the nature and effects of alcohol, I fully proved that the alcoholic treatment was in all those maladies dangerous and often fatal. By the use of alcohol in these disorders and diseases before named, I was led to the *disuse* of it, and to the adoption of a therapeutic agent, which I employed at different periods for various maladies during the first twenty years of my practice, publishing the results in medical periodical works. This agent proved an effectual remedy in *all* those cases in which the alcoholic treatment had been injurious and often fatal. It seems strange to myself, and I have no doubt to my medical brethren, and must be more so to the public, that such a remedy should have taken the place of the alcoholic treatment; but I have now fully tested its efficacy during nearly forty years of wide and varied practice. The remedy is *ipeacuanha in emetic doses*, which acts as a stimulant, restorative, eliminative, and adjuvant, in various cases of disorder and disease. The action of *ipeacuanha* emetic excites the whole nervous, vascular, and respiratory system; consequently the heart, the lungs, and the liver, balancing the circulation:

it acts also as a tonic stimulant to the general capillary organization, thus restoring and producing a more normal state of the secreting and assimilating organs. The operation of the emetic produces a general reaction of the whole system; the torpid and congestive state of the various organs is roused and relieved, and the sanitary effects of the emetic are evident in bringing the system generally into a more active and healthy state, without producing any debility; on the contrary, I have often seen its effects in quickly restoring the sinking powers of the system in extreme cases of syncope, hæmorrhage, &c.

Alcohol, on the contrary, is a powerful, narcotico-acrid poison, and is, from its stimulant, irritant, and narcotic qualities, a very dangerous agent. When alcohol is taken into the stomach it irritates the mucous membrane of the stomach, and directly acts upon the nervous system, is carried into the circulation of the blood, affects every fibre of the body, and is found in the different secretions unchanged in its nature. Alcohol taken into the body deadens and weakens the nerve, hardens and contracts the animal fibre; the capillaries, arteries, veins, lymphatics, and canals or ducts, are lessened in their diameters, and are ultimately obstructed, so that the foundation of many diseases is at once laid. Alcohol has no specific effect on any organ of the body for the cure of any disease, but is often the principal cause of disease; every disease is aggravated by it, and many are generated by its use. It is a "mockery," even as a medicine. It promises

strength from the temporary excitement it gives, and deceives by adding no permanent strength, but an increased debility.

My paper on *ipecacuanha* was written for the purpose of being read before the British Medical Association at Oxford, in August last, 1868. It was published in the February numbers, 18, 20, and 27, of the *British Medical Journal*, 1869. In the controversy published in the *British Medical Journal* of 1861 and 1862, under the title, "Is Alcohol Food or Physic?" I decidedly contended that it was neither. A distinguished London physician said, "As far as I know, Dr. Higginbottom alone makes the assertion, that alcohol is neither food nor physic." I could not have made that assertion had I not given both plans of treatment a fair trial, in order to test the efficacy of the *ipecacuanha* remedy, which superseded the use of alcohol in all those grave disorders and diseases for which I formerly used alcohol. After an extensive practice of nearly forty years, I have found that by abandoning all alcoholic treatment, acute disease is much more readily cured, and chronic disease much more manageable.

I have observed that those persons who have depended on alcohol in any form for strength and health, have shortened their lives in proportion to the quantity imbibed, taking into consideration the age, temperament, and habits of the individuals. Alcohol is a cumulative poison, and if even a small quantity be taken daily does its destructive and deadly work. "In the physical world there is no forgiveness of sins."

## The Permissive Bill in the House of Commons.—No. 3.

SIR WILFRID LAWSON'S SPEECH.

SIR WILFRID LAWSON rose to move the second reading of the bill and said:—It is frequently alleged that the advocates of temperance indulge in more intemperate language than any one else, but on the present occasion I hope I shall be able to guard myself. I may be permitted to say at the same time that it is not at all unnatural that persons who believe themselves to be in possession of a remedy for an enormous and admitted evil, and one which it is almost impossible to exaggerate, should place a very high value upon that remedy. I am not going to enter into long statistics to show the state of poverty and crime in the country, or into figures to show the extent to which that poverty and crime exist in some parts of the country, even if drunkenness is diminishing, which I do not deny; but whether it is so or not, it is the cause, the great cause, of our pauperism and crime. That would form a fair basis upon which I may rest my arguments in the consideration of a measure which professes to deal with and remedy that great and almost overpowering evil. What I want the House to do is to grant the people of this country, when they are prepared for the experiment, a trial of a remedy which, wherever it has been fairly tried, has proved eminently and decidedly successful. Had the forms of the House allowed of it, that bill might have been entitled, a Bill for the Repression of Pauperism and Crime. I know that the bill will be strongly opposed, and also that it is

unpopular in the House; but my consolation is that although many hon. members differ from me as to the worth of the remedy proposed, there is not, I feel certain, a single person who does not sympathize with the objects its promoters have in view. (Hear, hear.) The trouble to which I fear hon. members have been put from the number of their letters, accompanied by petitions for presentation to the House, from all parts of the country, shows the depth and intensity of the interest taken in the subject out of doors; and when that is coupled with the demonstrations which have been made by the presentations this day of so many petitions it speaks most strongly in favor of the measure I have to submit for the approval of the House. I cannot tell the entire number of petitions that have been presented in favor of the bill, but up to last night they amounted to no less than 2,337, and that number has been greatly augmented within the last few minutes. In the year 1864 I had the honor of moving the second reading of a bill similar in character to that now before the House, but I was defeated by an overwhelming majority. All the prominent speakers against the measure based their arguments for the repression of drunkenness upon education, and I also believe in that, but it must be education of the right sort; but whilst an army of schoolmasters and clergymen are engaged in instructing the people in what is good and virtuous, there is an army of 150,000 publicans and beersellers teaching the people to indulge in drink-

ing habits,—men who are paid by results and who are licensed and commanded by the State to promote as large a sale of drink as possible, and by that means to increase the revenue of the national exchequer. I cannot blame the man who sets up in a certain trade for doing as much as he can. If any man enters into trade, it is natural that he should desire to do as large a business as possible, and he will exert himself to do so, and I have always thought that a great deal of harm has been done to the cause of temperance by its advocates using hard language against the beersellers and publicans, when it is the law which enables them to engage in the trade that is primarily responsible for the results. In England publicans' licences are granted by the justices, and before any person can obtain one he is obliged to give notice to them, to the overseers and chief constable of the parish, and also to stick a notice of his intention to do so on the church door, as well as on the door of the house for which a licence is asked, so that the whole of the locality may know what is intended; and that course of proceeding shows as clearly as it is possible to do, that when our licensing laws were passed it was the intention that the local opinions and wishes of the inhabitants should be consulted and considered. (Hear, hear.) In 1830 the Beer Act passed, and gave the power of granting licences to the Excise for the sale of beer, totally and entirely regardless of the magisterial veto or of the wish of the inhabitants, except to the very slight extent of requiring that six householders should certify to the applicant's good character before he could, in places under 5,000 population, get the licence. In Scotland the justices also grant licences, except in the cases of burghs where the bailies, or officer similar to that of borough magistrate in England, have the power. These bailies are elected by the people, and the Town Council elects them as aldermen are elected, so that virtually these are an elected board, which some people think would be a great improvement upon the plan adopted in this country. In 1862 Mr. Mure's act was passed, and under the provisions of this bill it is competent for the inhabitants to appear at the licensing sessions, and to oppose if they think fit all applications either for renewal or new licences, and this again shows clearly that the wishes of the inhabitants are to be consulted in the first instance. In Scotland, therefore, the licensing system is as good, and the restrictions on the trade as effective, in the estimation of many, as can be devised; and yet there is actually a greater cry for the Permissive Bill in Scotland than in England, showing most clearly that, however admirable the licensing system, it has failed to stop drinking or remove the evils of which I complain. Both in England and in Scotland an appeal lies from the decisions of the justices to the court of quarter sessions, but, except in Scotland, it is an appeal in favor of the applicant for the licence, not of the inhabitants who are opposing it; and the appeal court, moreover, is one knowing comparatively little of the circumstances of the locality. In Ireland the justices grant the licences, but there is no Beer Act similar to that in England; while the recorders, who may be taken as representing the stipendiary magistrates, grant the licences in certain boroughs.

In Ireland, however, there are drunkenness, misery, and crime, and the greatest dissatisfaction at the existing licensing laws, as is evinced by the support which Ireland gives to the bill I have now the honor to submit to the House. The measure, however, is not at all a licensing bill, as I do not think that any system of licensing, however carefully carried out, would be effectual in preventing or removing drunkenness and its consequences. The bill does not in any way interfere with, or touch, the licensing system as it at present exists. Where it is the wish of the inhabitants that licences should be granted, licences can continue to be granted as at present; but what is sought by the present bill is the giving the power to the inhabitants of a given neighborhood, or the great majority of them, to vote within the neighborhood, that the granting of licences shall no longer continue, and thus in fact to crystallize, as it were, public opinion into public law. The measure, it is true, is a Permissive one, but although a great objection exists as to the House giving its sanction to such an act, the permissive principle has already been adopted by the House, and where it is in force there it has worked well. I refer to the Permissive Acts with respect to public libraries, and the Health of Towns Act; and I cannot see why, when you pass Permissive Acts to promote health and education, you should object to one for promoting sobriety. Sir George Grey's Act, which was passed in the year 1864, to prevent the sale of intoxicating liquor between the hours of one a.m. and four a.m., is also permissive, as it is open to the town councils, &c., feeling so disposed, to accept or reject it; but it has worked most admirably, and already above seventy, including the principal towns of the Kingdom, have adopted it; and thus there is at the present time in operation in certain parts of the country that which I may correctly term a three hours' Maine Liquor Law. I am told that where prohibition has been put in force it has secured the desired effect. In several districts in England, landlords, holding large tracts of land, wisely, as I think, exercise the right of property, and prohibit the establishment of places for the sale of intoxicating drinks; and if these gentlemen were asked what was the result of their experiment they would then say it has worked in a manner that is in the highest degree satisfactory, and that the inconvenience it had at first occasioned has been more than compensated by the great benefits that have been conferred. It cannot be denied that the absence of inducements to drink works well for the laboring population situated where such is the case. The best results have invariably followed. A committee of Convocation of the province of Canterbury was appointed last year to inquire into intemperance and its remedies, composed of several of the most eminent dignitaries of the Church of England. In the valuable report they made I find the following passage:—"There are at this time within the province of Canterbury upwards of 1,000 parishes in which there is no public-house nor beershop; and where, in consequence of the absence of these inducements to crime and pauperism, according to the evidence brought before the committee, the intelligence, morality, and comfort of the people are such as the friends of Temperance would have anticipated." All I wish and ask the House to do is to

allow the inhabitants of other parishes to put themselves in a similar position. In illustration of the principle of prohibition, I may instance individual efforts that have been made. At Saltaire, Mr. Titus Salt, the owner of Saltaire, a gentleman who was a member of this House, exercises the power he possesses, and has prohibited any drinking shop or beerhouse being established on his property; and the comfort and prosperity of his tenantry are a proverb in that part of the country. In the year 1849, the General Assembly of the Church of Scotland instituted a close inquiry into the evil of intoxication, and came to the conclusion that the intemperance existing in the country is in proportion to its spirit licensing; and that wherever there are no public-houses for sale of spirits, there ceases to be any intoxication. That which I have said with respect to Scotland exists in Ireland. In a petition I have had the honor to present from Bessbrook, in Ireland, in favor of my Bill, it is stated, that there are no drinking-shops of any description in that place, neither is there any pauperism or crime, and almost the whole of the adult population of that place, which amounts to about 3,000, have signed the petition I have alluded to, and they petition that other places may be able to enjoy the same freedom. The fact is, Mr. Richardson, the landlord, objects to drinking-shops on his property; and, here again, the prohibition has been the means of bringing about the best results. The place is a border town between Catholics and Protestants, but such a thing as a faction fight or any disturbance has scarcely ever been known. In a district of Tyrone, 6½ square miles in extent, from which all the whisky shops have been cleared off, the poor rates have immensely diminished, the police station has been removed, the people live in comparative comfort, and there is a great absence of pauperism and crime. That case has been quoted years ago at the Social Science Congress, and the comments of the *Times* at that time were to the effect that if it were true, it settled the question as to the benefits of prohibition. Now I can vouch for the perfect truth of that statement; and I hope hon. gentlemen from Ireland will rise during the debate and corroborate what I have stated. I have no wish to weary the House with quoting similar cases from other parts of the country, but I am bound to meet an argument that is sure to be used against me, to the effect that prohibition has failed in America. Now that statement I most distinctly and unequivocally deny. (Cheers.) No policy has been more successful when it has been tried in accordance with public opinion, and where it has been fully and fairly enforced. In all the six New English States but one, prohibitory laws are in force. One remarkable fact is, that in these States the prohibitory laws have been altered, and even, in one or two cases for a time, repealed; but where ever the issue has been fairly tried and put to the people they have invariably supported their re-enactment by an overwhelming majority. Eighteen months ago all the newspapers announced the repeal of the prohibitory law in Massachusetts. It was true it was repealed by the exertions of the liquor interest in combination with the vote of foreign immigrants and a lavish expenditure of money, and a most stringent licensing law took its place. Governor Bullock, however, vetoed the

license law, "protesting that it would leave temptation to the young and the weak, spread a snare for the stranger and the unwary; that it would replace thrift with waste and abuse, and inundate quite neighborhoods with boisterous and reckless disorder; that it would be destructive to the influences of the family, adverse to good morals, and repugnant to the religious sentiments of the community." That speech was made on 3rd April, 1868, and now, the originators of the changes in the law have not hesitated themselves to admit that it has been a failure, and that it is a sincere regret and mortification to them, and the Legislature has determined to return to the true and wise policy of the old law by a majority of 129 to 65. (Hear, Hear.) There are other schemes than the bill now under consideration before the House. I consider the bill introduced by the hon. baronet the member for West Essex an admirable bill as far as it goes, but I am afraid it would not thoroughly effect the object in view. It would not improve the condition of things which existed in 1830, when there were no beerhouses, and when the evil arising from public houses was so great that long speeches were delivered in the House condemning the whole system, calling the public houses nests of immorality, and statements were made to prove that the whole country had been ruined by them. The Beer Bill was introduced to remedy the evil, but it has failed to do so, and it would not now be sufficient to go back to the old state of things which prevailed in the year 1830. They have also tried a very wide system of licensing at Liverpool, but this also has proved, as might have been expected, a total failure, as Liverpool has become a very sink of drunkenness, and it is evident that they could not depend upon public house keepers to prevent intoxication. The bill introduced last year by Mr. John Abel Smith for closing public houses on Sunday, would doubtless have done a great amount of good, but I do not think it would have been an effectual cure for the evil, because I believe that more drunkenness is produced on a Saturday night than on a Sunday; and from Scotland, where the public houses are closed on Sundays, there has come a loud cry for prohibitory legislation, in fact, almost greater than from any other part of the country. The scheme of the Government I cannot deal with on the present occasion, because I am totally unacquainted with any of its proposals, and therefore I must pass it by with the observation that next session seems likely to be of an extraordinary character if all the measures promised are to be brought forward. The right hon. gentleman at the head of the Government has given his assent to the bill of the hon. baronet the member for West Essex, as being a sort of suspensory bill, and all I ask is that my bill may be received in a similar manner. The House will see that my bill provides that if, after three years' trial, a majority of the inhabitants of a town are dissatisfied with its working, then it shall be set aside as far as that place is concerned. The first objection that has been raised against the measure is that it would be impossible to carry prohibition in England. But why should that be an impossibility in this country which has been so successfully carried out in Nova Scotia and Canada, where a similar act prevails, which has been adopted by 62 places in Ontario and 28 in Quebec; by three entire counties in Quebec, and

one in Ontario? With respect to the question as to the effect the passing of the measure would have upon the public revenue, I am one of those who think that no amount of revenue derived from the sale of intoxicating drinks should be allowed for a moment to weigh against the general welfare of the people; and I feel quite certain that if the present bill were to pass, such a mass of wealth would accumulate in the pockets of the people that the Chancellor of the Exchequer would find no difficulty in obtaining ample funds for carrying on the Government of the country. Another argument used against the bill is, that it would inflict great inconvenience on the minority. I admit at once that it would inflict some inconvenience; but the question for the House is whether that inconvenience is so great as to counterbalance the vast public benefit that would arise in the event of the House giving its sanction to the measure? You cannot pass any law that is not some inconvenience to a portion of the public, therefore I cannot see that that objection can be sustained as a reason why the bill should not be read a second time. Then, again, it is said it would lead to great fighting and squabbling, but do the people squabble and fight now? (Hear, hear.) Do they fight over the election of boards of guardians for the poor? But supposing they should fight, it would be far better to have the fighting once a year rather than the public house rows every night, and pauperism, and misery, and crime. (Hear, hear.) Another argument against the bill is that it would deprive the licensed victuallers of a monopoly which has in a manner been guaranteed by Parliament. That, I admit, is an objection which is worth consideration; and although my bill does not give compensation to the licensed victuallers for the loss they would sustain, I don't object to their having compensation, should they make out a case for it. But are they in a position to demand compensation? The Duke of Wellington, when the act of 1830 was introduced, said that the licensed victuallers were only guaranteed their monopoly from year to year, for which their licences were granted, and the renewal of the licence conferred no right. But the reason I have not dealt with the question of compensation is that I find there is great difficulty in the matter. (Laughter.) I want to know where compensation is to come from, and who is to pay it? (Hear, hear, and laughter.) Now, with respect to the matter of compensation, what is to be said to those who have paid their fire insurances for seven years? Are they to receive compensation when the act abolishing the fire insurance duty receives the royal assent and comes into operation?

We are told we ought to have watched what is being done by the hon. member for Dudley, (Hear, hear.) And could it be said that the licensed victuallers were not watching this bill? (Hear, hear.) Those who vote for the present bill do not vote against compensation, if a case should be made out for it. Some hon. members wish the bill to be referred to a select committee, but what is that committee to inquire into? They have already inquired into the matter, and are fully alive to the horrors of the present system; but if the amendment is proposed for the purpose of ascertaining the best machinery by which the bill can be carried into operation, then I shall have no objection to that course being pursued. The last objection that has been urged against the bill is that it is making one law for the rich and another for the poor; but is such the case? It is from the rich that the great opposition comes, and not from the poor. (Hear, hear.) On the contrary, the poor are most anxious that the measure should receive the sanction of Parliament. The agitation for this measure has not had the great subscription which aided the Anti-Corn-Law League; but I may say that the measure is supported by the aristocracy of the working classes. (Hear, hear.) I do hope that the House will pay some attention to the requirements of that great and deserving portion of Her Majesty's subjects. You may throw out the bill, as you did some years ago, but that will not stop the agitation. I ask again, is it wise, when the future of the country is in the hands of the working classes, to disregard and refuse their demand for the straightforward measure I have had the honor of submitting to the House, one calculated to put an end to an acknowledged evil that exists to an alarming extent? I have to thank the House for the attention they have given me in bringing forward this question, but it is not for myself that I have trespassed so long on their attention, but for those who cannot speak in this House, who believe that their request for an extension of the privilege of local self-government ought to be granted them. Their request is founded on justice, and I hope the opinion of the House will be that it ought to be granted, because it can do no injury to the State, and it is but reasonable and just; and if the power be granted I feel certain that it will not be used in any manner that is injurious to society, but, on the contrary, that they will use it only for their own benefit and for the public welfare. Believing that, and again thanking the House for the kind attention they have given, I beg leave to move the second reading of the bill. (Applause.)

## Juvenile Department.

### KING ALCOHOL'S WALK:

*A Tale of the Times—*

By MRS. C. L. BALFOUR.

KING ALCOHOL, bold, arose in his might,  
"Oh! I love," quoth he, "a sultry night;  
For heat sets my frantic victims raving,  
And then my aid they are wildly craving.  
Strange rumors have come to my ears of late,  
And I'll e'en take a walk to view the state

Of affairs in my realm, so mighty and old,  
And see if all's true that I have been told."

Onward he passed from his palace of flame,  
Bound to a city, 'tis needless to name;  
Most carefully drest, in a choice disguise,  
To conceal his true features from mortal eyes.—  
He went alone, for he hoped to meet  
His ministering spirits in every street;  
And they the success of their plans would tell,  
And report if things were going on well.



It chanc'd—as he walk'd o'er a lonesome way,  
He paus'd at a hovel with walls of clay;  
All dismal, fetid, black, smoky, and dim;  
He looked through a rent in that dwelling grim:  
The wild squalid group round the fire he knew;—  
“Oh, oh!” exclaimed he, “here are subjects true;  
A spirit of mine presides o'er this scene,  
On that fire of peat they're making POTHEEN.”

On—he went, with a laugh of delight,  
For his soul felt gladden'd at such a sight;  
He pass'd o'er the water with spiteful leers,  
For water he knew was a foe severe.  
And again he pass'd, near a leafy cot,  
Near'd in a green sequestered spot;  
Though lowly and poor, 'twas neat and trim,  
And its cheerful look soon attracted him.

He exclaimed, “What a place like this I see,  
I know they can spare some supplies to me:  
I'll peep through the window;—if all seems right,  
I'll rest for awhile on my walk to night.”  
He look'd;—his brow was soon shaded with gloom,  
For a widow knelt in her lonely room:  
To the HEARER in secret that mourner pray'd;  
For a thankless child she implored His aid.

“Oh! save Lord!” she cried, “my poor erring son!  
Spare—spare in thy mercy, mine only one!  
Hear thou my prayer, God of mercy and truth!  
Cut him not off in the sins of his youth.  
Oh! may he forsake the poisonous bowl,  
The ruin alike of body and soul!  
The madd'ning wine cup has long been his bane,  
Aid him, O Lord from its use to abstain!”

KING ALCOHOL grumbled—“'Tis very clear  
I'm losing my time while lingering here;  
I always take myself off in a trice,  
When 'ABSTAIN' is a woman's pert advice.  
'Tis a sex that no careful medium knows,  
They're disgraceful friends, and they're fatal foes!”  
So, quite in a pet, with an angry frown,  
He halted no more till he reached the town.

He entered a street all sparkling with light,  
And spoke—as he look'd to the left and right;—  
“These are the care of my minister, WINE;  
I hope in his trust he is not supine;  
WINE is somewhat slow, but matchless in art,  
He wins with his smile, and wounds with his dart.  
Though with these I should meet a welcome sure,  
Yet, to-night, I'll visit my faithful poor.”

There's one thing seems to me quite surprising.”  
He said, as he went scolloquizing;  
“'Tis true I'm no great metaphysician,  
But, among my slaves, each politician  
Declares that the taxes he never can pay,  
Yet for me he pays taxes every day!  
And while anathemas fierce he's hurling,  
He helps to raise NINETY MILLIONS STERLING!”

Just then, a song reach'd KING ALCOHOL'S ear,  
And he paus'd a while its barthen to hear:  
It seem'd to proceed from a drinking band,  
Met in a house called “THE FRIEND AT HAND.”  
“A capital sign,” said the KING, with a leer,—  
“No doubt the friendship is very sincere!”  
At that moment each voice a chorus raves,  
Of—“Britons will never—never be slaves!”

Ere the song had cess'd—a tumult arose,  
Of passionate words and of struggling blows.

“Out! begone!” yelled a voice of stern command;  
(O! would you believe 'twas the “FRIEND AT HAND!”)

“You shan't use my house in this here strange way,  
I'll have no nonsense;—so if you can't pay,  
I turn you out:—that is always my plan;  
And a roll in the mud will cool you, my man!”

In his stout strong arms through the gaping crowd  
Gasp'd one who had join'd in that chorus proud,  
For the “FRIEND AT HAND,” a foul pushed  
bestow'd

That hurl'd the poor reeling wretch in the road,  
Where heavily falling, he lay supine;—  
(What a jest on “The human face Divine!”)  
Policemen in haste began to appear,  
Close followed by DEATH, with uplifted spear.

Tho' by mortals unseen, KING ALCOHOL knew  
His old friend DEATH, and to greet him he flew;  
“Excuse me”—cried DEATH—“for I must away;  
My work, as you know, admits no delay.  
Yonder slave, thrown forth in the road to-night,  
In an hour hence will have fought his last fight!  
Love of you made him mine—my faithful friend!  
May the like success all your plans attend!”

Indeed,”—he added, “if 'twere not for you,  
I'm convinc'd I should have much less to do.  
Fierce fever, pestilence, famine, and pain,  
Are nothing compared to your boundless reign.  
My prince of purveyors! well may you speed!  
Our compact by fate is wisely decreed.”  
With a farewell gesture, these comrades true,  
Fast hurried their woful work to pursue.

As KING ALCOHOL walk'd, his talk he resum'd,  
Exclaiming,—“I think old DEATH has resum'd  
In so swiftly taking yon noisy slave,  
And hurling him into the DRUNKARD'S GRAVE:  
Imprudence like this gets me a bad name,  
And he knows that I dearly love good fame.—  
But whoever goes, fools in plenty stay,  
And so I shall find down this narrow way.”

He turn'd down a lane, and look'd quite amaz'd,  
At a house fresh painted and newly glaz'd;  
Neither riot nor want, nor sloth, were there;  
'Twas the dwelling of labor and thrifty care;—  
“Well, this is a wondrous change!” cried he,  
“I must enter the house, the cause to see:  
I suppose my follower DEATH has been here,  
And taken at last this my slave sincere.”

A frank dame soon answer'd his hasty call,  
He gave no name, but his breath betray'd all,  
“Go! Go!” she exclaim'd, “we are slaves no more!  
Begone! vile spirit, thy power is o'er!  
Wanderers too long in thy path we trod,  
It led us from peace, from truth, and from God:—  
Think not our dwelling to enter again,  
For I and my house have learnt to ABSTAIN!”

With a stern look of scorn she clos'd the door,  
When, as if to increase his anger more,  
He read these words at a house on the right,  
“A TEMPERANCE MEETING held here to-night.”  
“The rebels,” cried he, “are daring and bold;  
I'll attend this meeting they purpose to hold;  
But first I'll adjourn to the rendezvous,  
And choose from my train a spirit or two.”

He passed through the gloom and beaming with  
light,



The place that he sought stood greeting his sight;  
Mid the dens of the poor the palace arose,  
At once both the source and meeker of woes.  
Ah! many the homes all fireless and drear,  
Paid for the blaze that was frolicking here,  
Ah! many the wretch steep'd in crime and in woe,  
Supported this mansion of guilty show!

And each frantic victim as if to mock,  
High o'er the front shone a luminous clock,  
That mightily proclaimed Time's unceasing flight  
To numbers, who ne'er spent that time aright;  
In this palace of lies, the eye could view  
Nought else save the clock, that gave warning true  
Of the swift-winged hours, the priceless boon  
So oft withdrawn, unexpected, and soon!

KING ALCOHOL'S slaves pass'd out and pass'd in  
Ragged, broken, and woe-worn, shivering and thin;  
The portal once gained, the tyrant could trace  
His signet of grief stamped on every face.  
But he paus'd not to note each livid brow;  
His spirits were flocking around him now;—  
He scarcely answer'd their fiery greeting,  
But briefly spoke of the TEMPERANCE MEETING.

"Why, 'tis flat rebellion!" fierce BRANDY cried;  
RUM jestingly strove the whole to deride;  
GIN, with a look more than usually blue,  
Exclaim'd with a sigh, "Alas! 'tis too true;  
For houses once open have now closed their door!  
Those that lov'd me once now love me no more.  
Indeed," added he, with voice hysterical,  
"The change seems little short of a miracle!"

WINE, with a manner more soft and genteel,  
Said, "Really the change I begin to feel;  
For people have learnt (the more's the pity)  
To be without me both wise and witty."  
Here a fighting spirit—wild and frisky—  
Exclaim'd "As shure as my name is WHISKY.  
These Temperance Gatherings teach people to  
think;

And then shure they soon lave off taking strong  
drink.

Ould Ireland that 'Emerald Jim of the say,'  
Has made me a sorrowful exile this day;  
Friends false are, and there's scorn in each fature,  
If you dare but to mention a dithrop of the crayture,  
St. Patrick, 'tis thrue clear'd our land, and our bogs  
In an elegant way of toads, serpents, and frogs;  
But ooh! Father Matthew has done the thing clean,  
And banished me quite as a murdering spalpeen."

Here a voice thick and slow, words heavy and dull,  
Came forth from a form plethoric and full,  
Who murmur'd—"I think that I've been very  
quiet,

But when you all make such a desperate riot,  
Just please to remember how well and how long  
People thought me a friend both faithful and  
strong,

Yet now sign a pledge that no ~~man~~ they will take,  
And the consequence is, they are all 'wide-  
awake."

"I'll go," said KING ALCOHOL, looking quite  
pale,

"And take as my staff, BEER, PORTER, and ALE;  
For many who gin, rum, and whisky fear,  
Will follow and cherish my faithful BEER.  
In doing my work, ~~beer~~ is sure, if slow;  
And so to the Temperance Meeting we'll go!"

With hearts filled with anger, hatred and gloom,  
They enter'd the crowded Temperance Room—

And looking around—they saw age and youth,  
Hearing with gladness the progress of truth,  
Both sexes—all ages—were join'd in a plan,  
To rescue and strengthen their weak brother than.  
Childhood was there—with its innocent face,  
Matrons—and maidens—with feminine grace,  
The words of the speaker were simple and clear,  
And ALCOHOL listened with quaking fear.

"If man," said the speaker, "but understood  
His present delight, his eternal good,  
Would he dare to debase his noble powers,  
Spending in DRUNKENNESS life's fleeting hours?  
Oh! tell me, my friends, was reason given  
(That choicest gift of all bounteous Heaven!)  
That man should live a degraded slave,  
And sink, without hope, to the drunkard's grave?"

Then leave, while you may, the pathway of pain;  
From the madd'ning poison—*Abstain!* *ABSTAIN!*  
Read nature's fair page, and observe, and think;  
No creatures on earth need the drunkard's drink;  
The limpid rills health and vigor supply;  
Oh! why then should man to pollution fly?  
And Ladies! while flowers drink the balmy dew,  
WATER, 'tis plain, is the best drink for you!

And think not 'tis only the vile and the weak,  
Who the stern destroyer thus madly seek!  
Alas! how many a brilliant mind,  
That might have delighted and bless'd mankind,  
Is dragg'd in chains at the chariot wheel  
Of the TYRANT, to whom such numbers kneel;  
Who claims from his slaves, not a part, but the whole,  
The perishing frame, and IMMORTAL SOUL!"

KING ALCOHOL whispered—"I'll hear no more;  
Alas! alas! for the days of yore!  
I feel quite faint, so I'll e'en go to sup  
With my friends who love a moderate cup;  
I value those friends, as a bait and a snare;  
Our frequent losses they always repair;  
And while so fond of their dear 'little sup,'  
I know they'll not think of giving me up!"

Besides their well-known respectability  
Confers upon us a kind of gentility;  
Thus the world is taught that in us they will find  
All that is generous, courteous, and kind.  
And could we but foster this delusion,  
"I would save our interests from confusion;  
Things do look desperate I must confess,  
But 'little drop' friends our wrongs will redress."

With many a deep malice-breathing vow,  
They left the full meeting with vengeful brow,  
"I see," exclaimed ALE, "in that word *ABSTAIN!*  
No hope that e'er we shall have them again,  
If they did but allow just one little drop,  
We know they would lean on a brittle prop,  
Which the slightest pressure would break in twain;  
But we are defied with that word *ABSTAIN!*"

While lamenting thus, on—onward they pass'd,  
As the houses and shops were closing fast;  
While many a scene KING ALCOHOL saw  
Of woe to the slaves of his iron law:  
How many reel'd forth their fury to wreak  
On some suffering child, or some partner meek!  
How many, impell'd by the liquid flame,  
Commenc'd a career of sorrow and shame.

The KING with his train reach'd the river's side,  
While the moonbeams silver'd the rippling tide,  
Peaceful and calm stream'd the tranquil light;  
From the pale, fair queen of dim, thoughtful night;  
Soft—pure—serene! as if mortals to win  
From the foul dominion of blighting sin:  
To woo, by her beauty, man's thoughts above,  
To the Throne of eternal Mercy and Love!

All silent and lone was the river's side,  
But ALCOHOL soon in distance descried  
A victim approaching with frantic tread,  
And gesture to rouse both pity and dread.  
'Twas a female form, in youth's early prime,  
Blighted by guilt, yet untouched by time;  
Though a shattered ruin, the eye could trace  
The lingering remains of beauty and grace.

'Twas appalling to gaze on a form so young,  
With shame and remorse, and suffering wrung—  
To behold the tearless and frenzied eyes,  
And the bosom lab'ring with stifled sighs:—  
To hear the broken unearthly tone,  
In which the poor outcast breath'd forth her moan,  
To think of the withering strife within,  
The desolate heart of this child of sin.

"Receive me," she cried, "oh! thou watery bed!  
Refuse not to pillow my guilty head,  
I can bear no longer the scorching pain  
That burns at my heart, and kindles my brain.

Oh, mother! 'tis long since I breath'd thy name;  
'Tis too pure to dwell on the lips of shame;  
Ah! how gladly would'st thou have died to save,  
Thy child from a drunkard's dishonor'd grave.

Methinks 'tis thy voice that exclaims, 'Repent!'  
But how can I knit the ties I have rent?  
How wipe from my brow the mildew of shame?  
How cleanse from its foulness a tarnished name!  
Satan himself the foul sight must scorn  
When intemperance dwells in a female form!  
Guilty—lonely—and lost, the waters shall spread  
Their shivering pall o'er my aching head."

With maniac strength, o'er the shelving bank,  
She hastily climb'd—and wild-plunging sank!—  
A single, dark cloud, like a mourning veil,  
Obscured at the moment the moonbeams pale.  
The sullen splash in that watery tomb  
Too plainly told the poor sufferer's doom!  
But ALCOHOL all unmoved and grim,  
Scarce heeded the sight,—'twas common to him.

"I think," said the KING, "we will rest to-night,  
At yon well known house with its tempting light;  
'Tis MODERATE LODGE—a right merry abode;  
The toll-gate 'tis proved, to the drunken road;  
And while folks are willing that toll to pay,  
We are sure to maintain our powerful sway.  
For my part I am sure, I need never complain,  
Except when I hear that sad word—ABSTAIN!"

## The Temperance Movement.

**BELFAST.**—The Ladies' Union have been pursuing their accustomed work since their Annual Meeting held on 27th April. Mr. Mountain conducted his Band of Hope Meetings as usual during the past month. The Total Abstinence Association met every Tuesday evening during the month as usual in the Kent Street Hall. The meetings were addressed by various speakers—the one on 8th June was addressed by Messrs. Pyper, Church, and Scott, Mr. Reid presiding. 19th June, the Annual Temperance Report was read before the General Assembly in May Street Church, by Rev. I. N. Harkness, in the absence of Rev. J. L. Rentoul, convener of Temperance Committee. Mr. Harkness moved the adoption of the report, which was seconded in an able speech by Rev. W. Park, and unanimously adopted. 11th June, a public breakfast was held in connection with the Assembly's Temperance Association in the Common Hall of the Presbyterian College, after which the Annual Meeting of the society was held. There was a large attendance of ministers and elders. Rev. Dr. Kirpatrick presided. Rev. I. N. Harkness read the Annual Report, Rev. Dr. Knox read the statement of Accounts, and various resolutions were moved and supported by Mr. G. D. Leatham, Rev. J. Maxwell, Rev. L. E. Berkeley, Rev. J. Corkey, LL.B., Rev. J. B. Rentoul, Rev. G. Macleod, and Rev. G. H. Shanks. The Report was a most interesting document. Indeed it was more like a well-prepared essay on the temperance movement than any ordinary report. It stated that series of lectures under the auspices of the association had been delivered in various Presbyteries during the year by Revs. G. H. Shanks, G. Macleod, J. Corkey, J. Simpson, J. White, J. McCreedy, J. M. Rogers, and R. W. Rentoul; that five members had withdrawn from the society during the year, chiefly through medical advice, but that eleven ministers had enrolled their names, and that the number on the list was now 183. 13th May, a good meeting was held in Old Lodge Road Methodist Chapel. Mr. S. Glasgow presided, and addresses were delivered by Rev. G. Warner and others. 19th May, Rev. W. Gilks lectured in the Methodist Mission Room, Rev. G. Warner in the chair. 1st June, Mr. Pyper lectured to a numerous audience in Ashmore Street National School Room. Rev. R. Workman presided. 8th June, a meeting was held in the Methodist Chapel, Old Lodge Road. Mr. H. J. Wright presided, and addresses were delivered by Rev. Weeley Guard and others. 10th June, Mr. Allworthy lectured in Christ Church Mission Room.

## DR. LEES IN AMERICA.

Dr. Lees is meeting with a most enthusiastic reception wherever he goes in the United States. 5th May, he addressed an immense audience in the City of Schenectady, the Hon. Judge Potter presiding. 7th May, he addressed the faculty and students of Union College. 12th May, he addressed a great meeting in New York, the Hon. W. E. Dodge in the chair. 23rd May, a meeting was held in the Music Hall, Boston, to welcome his arrival in that city. The meeting was so large that many had to go away being unable to gain admission. The Hon. Henry Wilson presided, and Dr. Lees was introduced in a most eulogistic speech by William Lloyd Garrison. Gen. the Hon. Neal Dow also addressed the meeting. In a letter to Mr. T. H. Baker Gen. Dow writes,—"Our friend (Dr. Lees) has been greatly pleased at the courtesy of our railway and steamer officials, who send him free passes over all their lines for the year 1889, so that he carries in his pocket the means of free transit over many thousands of miles of our country, and in using them I hope he will have a good time. Gerritt Smith writes me that he wants a visit from the Dr., and will get up a meeting for him. Always when the Dr. has any time on his hands with nothing special to do, he is to come here with his free passes, and be at home and rest. But he has a multitude of invitations, so I must be content with my share of his time. He thinks of going to California, and we shall try to obtain free passes and introductions to a grand lecturing tour, in which I hope he will be successful."

## TO READERS AND CORRESPONDENTS.

We received a letter from Rev. Robert Smyth in reply to "Castlelin—a False Charge Contradicted," on 26th July—too late for this month's issue. We mean to give it a place in our next. Notices of Books received and reports of numerous interesting meetings are also held over for want of space.

All contributions for the JOURNAL, and Books for Review, should be addressed to the Editor, JOHN PYPER, 23 Canning Street, Belfast.

All Communications on the business of the League should be addressed to E. ALLWORTHY, Secretary, 14 Donegal Street, Belfast.

# THE IRISH TEMPERANCE LEAGUE JOURNAL.

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[ONE PENNY.]

## The Belfast Brewery.

ON 5th August, a general meeting of the shareholders of the Belfast and Ulster Brewing Company, was held in their offices, Sandy Row. The report of the proceedings, as given in the *Northern Whig*, supplies some interesting information, worthy of being noted in these columns.

Mr. STEWART said that one of the objects for which they were called together was to consider the present position and future prospects of the company, and he wished to ask a question arising out of the balance-sheet. The ale and porter in stock at the time it was made was valued at £733. Now it would take oceans of the stuff he examined to be value for that.

We have no doubt it would. What quantity of intoxicating liquor of any description would be real value for £733?

Mr. WM. DOBBIN said that Mr. Wilson and Mr. Gray had valued the stock at 13s a barrel.

Mr. M'CASHIN—But did they clearly understand its quality when they examined it, that some of it was only fit to be sold to blacking manufacturers?

Would it even be good for leather? Better certainly to injure boots and shoes than stomachs and brains, if the brewers' vile compound is to be used at all. We, however, would empty it into the Blackstaff.

Mr. WILSON—Mr. Ross asserted he would mix it up in future brewings.

Hear this ye thirsty souls, who talk of "the refreshment of a glass of good ale!"

Mr. DOBBIN—If I understand aright they did personally examine it. They took its market value, I understand in the presence of Mr. M'Kibbin.

Mr. WILSON said they had taken an average, but there was some of the ale he would not give 2s 6d a barrel for.

A SHAREHOLDER—I broached a kilderkin of ale last Tuesday morning that I could not give to any one.

Another SHAREHOLDER—And the first half barrel I got I could not use.

Mr. STEWART said they were often asked why this brewery had not succeeded. The

reasons had often been given, and time had only proved them, and now they had one of the examiners stating that the stuff was not value for more than 2s 6d a barrel, when it was put down at 18s.

Several of the shareholders here said that the stuff produced by the present brewer is not saleable.

Mr. DOBBIN said he would like to know what shareholder would like to see such remarks in print on the following morning. He might tell them the plain fact that they were in great difficulties. Every one in the room must know that there was a disputed account of the Fitzpatrick, Bros., who claim £6,700.

Mr. FITZPATRICK—And a just claim.

A SHAREHOLDER—It has nothing to do with this question.

Mr. DOBBIN said it had everything, and went on to show that, with the liabilities of the company it would be unwise for the directors to involve them in additional expense. Let them first get rid of the difficulties they were in; and he might state that the directors had several times to put their hands in their own pockets to meet accounts. The difficulties they had to contend with were, in fact, tremendous, and the shareholders generally knew nothing about them. If the Messrs. Fitzpatrick got a verdict for half the amount of what they claimed, the concern was closed by law. Some of the directors are collateral security to the bank to the extent of £10,000, and I heard Mr. Hughes say that if his name was taken off the document in the bank, he would make the company a present of his £500 of shares.

The CHAIRMAN (Mr. Hugh Rea)—I will do the same.

Mr. E. M'HUGH—There is a present of £1,800 to you.

While we heartily wish genuine success to every legitimate trade, we cannot but rejoice in the failure for so far of the Belfast Brewery. We sincerely wish all breweries and distilleries were in similar difficulties. The greater the success of such establishments the worse for humanity, and *vice versa*. Should religious men have anything to do with such a God-dishonoring, man-destroying business?

## WEAR AND TEAR.

BY MIRIAM DRAKE.

### CHAPTER IX.

#### AN UNFORTUNATE TONGUE.

**M**AURICE HOPE went to the glebe next day to make arrangements with John, concerning a projected, united prayer meeting. The temperance agitation in the neighborhood had been the precursor of a shaking among the dry bones, which had not been unobserved by the zealous curate; and he had readily offered to join in anything calculated to stir them up into life, and cause them to stand on their feet, an exceeding great army. Before giving an account of Mr. Hope's interview at the glebe, it is necessary to relate something which was forgotten in its proper place.

When Lilybird began to take an interest in Mr. Hope's temperance reformation, she felt a little ashamed of seeming to desire information concerning a thing she had seldom heard mentioned in "society" without ridicule; so hiding her earnestness under a garb of playfulness, she teased him even more about it than she had done when she had no other motive than exercising her wit, in order to hear what he had to say in its defence. Perhaps he felt the desire for truth which her raillery covered, for he did not answer the beautiful "fool according to her folly," as some men would have done, but took as much pains to enlighten her as if she had, in every other respect, been as wise as Solomon. Once when they were going over what was comparatively new ground to her, she said that she did not want to be wiser than the New Testament, and that, whatever might be said against whiskey, wine was certainly recommended there, and, in proof thereof, instanced Paul's much abused advice to Timothy. Mr. Hope, rather roughly, asked her if her name was Timothy, and if she had a bad stomach; and when she laughingly answered both questions in the negative, he said she had then no right to take the apostolic injunction to herself. "But Christians did drink wine in the early days of the Church," she said; "and even at the love feast before the Communion, we are told that the Corinthians were often 'drunken.'" "Satiated," that word should have been translated, so that it proves nothing; but even if it had the meaning we attach to drunken, we would still have as good a right to quote the example of the Corinthian Church in favor of drunkenness, as of drinking what made them drunk." "The Bible says wine cheers man's heart," she said, falling back upon the

Old Testament. "And oil makes glad his heart," says the version of that same Psalm which is in your Prayer Book, "but would you on that account drink paraffin oil?" "I did drink wine made from paraffin oil once, without knowing it, at a ball given by a very economically fashionable lady in London, and I thought I was taking fever next morning after it." "That could not have been the effect of the wine, it was far too Scriptural to do you any harm," he answered drily. He grew very serious then, and spoke solemnly of the evil done by strong drink till her heart throbbed with painful emotion. But when he ended by saying, "I do not ask you to follow the dictates of another's conscience, as you once accused me of doing, but I appeal to your own if it is right in you to give the weight of your example to this crying evil," she laughed gaily in his face, and said, "We cannot follow the dictates of our conscience in every little thing, Mr. Hope—no one but yourself would expect it from a woman." He gave her a quick, indignant look, and, taking up a book spoke to her no more unless when she addressed him, and then his manner was grave and courteous; but she knew that her flippant speech had lowered her in his esteem, as she deserved that it should. She repented of it almost as soon as uttered, and would have atoned for it could she have got him to renew the subject that occupied all the more of her thoughts because from that day he studiously avoided both her and it. She had been accustomed to so much admiration from his sex, that she resented his coolness even more than a lady who was not a belle would have done; yet it was, perhaps, as much to restore herself to his good graces, as because of her convictions or for Stephen's sake, that she astonished him by signing the pledge in the school-house as already mentioned. She expected that he would congratulate her on the change of her views, and determined that if he were very good, she would tell him how it was himself had wrought the change, and that the levity which had offended him was assumed to prevent him knowing it. But to her chagrin, Maurice took no notice of the step she had taken, and when Marjory mentioned it in his presence as something commendable, he only answered carelessly that he wondered how women could be anything else but abstainers. She was sorely piqued at his coldness and indifference to her victory over all her old prejudices; but as her womanly pride forbade her allowing

him to see that he had the power to annoy her, she hid her chagrin under an increased graciousness of manner, which may have been partly assumed from an unconscious determination to make him care.

John, who had been a good deal shocked by Lilybird's enrolling herself among Mr. Hope's followers, took it in his head to lecture her, one day, on allowing her desire of pleasing to endanger the peace of mind of a decent man—that was how he designated Maurice. Lilybird flared up a little, in her own engaging way at this. "Mr. Hope is in no danger I assure you, John; he looks upon me as a very useless piece of drawing-room furniture, and I don't suppose he even gives me credit for being ornamental." John laughed—"I don't know what makes you girls fond of him; I asked Miss Montgomery the reason, and she just opened her big eyes and answered, 'Mr. Hope is my friend,' in a way that shut me up completely." "I am not fond of Mr. Hope, I would have you know, Monsieur John, but I respect and admire him." "Admire him! you who have seen so many real gentlemen." "Mr. Hope is a real gentleman, John. Our sex is not so foolish as you pretend to think. We recognize a master mind and look to it gladly wherever we find it, leaving it to men to be blind to true nobility, unless it comes with lemon kids and scented handkerchiefs." "Now, Birdie, that is not fair. I would own nobility in the greatest clown that ever walked the earth if it really existed; but I see nothing great in this rough diamond—only a good deal of wrong-headed zeal in propagating a crotchet for which he has no better authority than his own cranium." "You think it a crotchet, but as you have not found the missing standard of

opinion, which every one takes for granted he possesses, it is quite as likely that you are wrong as that he is." "The Bible is our standard of opinion." "That is where he gets his crotchet, he says." "He cannot do that, because it is not to be found there." "If you dropped your diamond ring in the grass, you might search for it a long time and not find it, but that would be no proof that it was not there. Mr. Hope thinks he has found his peculiar opinions in the Bible at any rate; and what you call his crotchet is to him as sacred as God's truth." "Well, let him hold it as fast as he likes, but let him not force it on other people." "Truth is not given to be hidden, but to be shed abroad. No one has a higher duty to perform than to obey the dictates of an enlightened conscience; and when his conscience bids him speak what he knows will be distasteful to so many who hear him, it is noble of him to persevere amid coldness and obloquy, and I honor him for it—though he does say, 'I hope you are waal, Miss Beresford.'" And, thinking she had been too warm in Maurice's defence, she snivelled the last sentence in such ludicrous exaggeration of his manner, that John roared with laughter; and Mr. Hope coming in, unobserved, in the middle of it, at once recognized the caricature. "John, my dear, I am afraid you are more given to levity than becomes your office—'Let us bray,'" she went on, encouraged by his applause to further mimicry. Turning her laughing face toward the door, as some noise attracted her attention, she met Mr. Hope's reproachful glances, and, scarcely waiting to speak to him, she made her escape from the room, white with vexation and remorse.

(To be continued.)

## Dr. Murphy on "Wine in the Bible."—No. 17.

By REV. G. H. SHANES.

**W**E now come to examine that extraordinary statement, "The Bible enjoins it (intoxicating wine) in the Christian Church as an emblem of our participation by faith in the salvation purchased by the blood of Christ." Where does the Bible enjoin it? Where does the Bible so much as name "wine" of any kind in connection with the Lord's Supper? The "cup" is mentioned; but to show how important it is what kind of drink is used in that ordinance, provided it be nourishing and safe, we are no where expressly told what was in the cup. We may infer from Matt. xxvi. 29, that "the fruit of the vine" was in the cup, a common article of

diet, like milk, and certainly unintoxicating. Dr. Murphy will admit that such wine as we have was not used by our Saviour, although his unguarded mode of expression leaves the impression that the Bible enjoins our brandied, logwooded, mixed wine, "in the Christian Church, as an emblem of our participation by faith in the salvation purchased by the blood of Christ." If the word *oinos* had been employed to denote what was used in the Lord's Supper, it might have been argued with some show of plausibility, that fermented wine was used; nor could the word itself have proved the contrary, in as much as it sometimes did mean intoxicating wine; but as if to prevent all

possibility of doubt, a term is used, "fruit (or offspring) of the vine," which never denoted intoxicating wine. Alcohol is no more the offspring or fruit of the vine than it is of a corn-field. In truth, it is the offspring neither of the vine nor of corn, being the result of chemical combinations whereby is produced a new substance which neither corn nor the vine yields, nor anything else in the vegetable world. All leavened wine was forbidden at the Passover, as we have seen: this is also good proof that it was not used by our Saviour at the Lord's Supper.

The main argument for using intoxicating wine in the Lord's Supper is a very strange one, viz., that the Corinthians got drunk (as is supposed) at the Lord's Table (1 Cor. xi, 21), and that therefore intoxicating wine was used by Divine authority. I should think that if the Corinthians got drunk at the Lord's Table, it rather goes to prove that they used what was *not* appointed by God. A drink that made people drunk at that solemn ordinance, appointed by God, and the only drink Divinely sanctioned! Queer reasoners are these anti-temperance, and queer expounders of Scripture, too, when wine comes in their way. Dr. Murphy does not use this argument, for he has the wisdom totally to abstain from referring to Scripture at all for proof on this point; and from attempting any argument whatever. His simple assertion is proof enough to some. If it should be asked, "Why did not the Apostle reprove the Corinthians for using intoxicating wine, if it was wrong to use it?" I ask in reply, "Why did he not reprove them for using too much of it, if they did use too much of such drink?" I think the latter question is much more difficult to answer than the former. Both of them I will answer before I have done. Although, therefore, the supposed drunkenness of the Corinthians at the Lord's Table is no proof of God's having sanctioned their use of what proved such a temptation to them on that solemn occasion—the absurdity of such an argument being manifest in the very statement of it—yet, for the sake of casting light upon this much misunderstood portion of God's Word, I beg to offer two remarks.

1. The words "one is hungry and another is drunken," do not refer to what took place at the Lord's Supper at all, but only at "their own supper," which curiously enough, they were in the habit of taking *before* partaking of the Lord's Supper, and *at the place* where the Lord's Supper was celebrated. "Some light is cast on the subject," says Rev. Dr. Morgan, "by omitting the term *other*, introduced by the English translators

in the 21st verse; thus allowing the verse to stand as it is in the original, 'every one taketh before his own supper'; that is, not before *others*, but before partaking of the Lord's Supper. The allusion of the apostle seems to be to the fact that the Corinthians first indulged themselves in an ordinary meal, and then followed it up by partaking of the Lord's Supper." What the apostle blamed them for, *in this matter*, was, not their eating or drinking too much, either of an intoxicating or unintoxicating quality, but simply their not eating "their own supper" or meal *at home*. Hence, he says, "have ye not houses to eat and to drink in?" It tended to the abuse of the Lord's Supper to make it the time and place of having a feast previously of their own, when the rich could display their wealth, as Calvin says, by "having plenty wherewith they could well fill their bellies, while the poor were exposed and shamed by their slender viatical."

2. The word translated "is drunken," does not necessarily nor always mean what the translation imports. Dr. Murphy admits that the corresponding Hebrew word means "to be satisfied," "to be cloyed." Dr. Bloomfield says, that "in classical use, it does not *always* imply intoxication;" and he says "that drunkenness *is not meant here* is plain from what is said in the next words, 'have ye not houses to eat and to drink (not get drunk) in' ". Archbishop Newcome says, "The word *methui* does not necessarily import drunkenness," and he expounds the verse, "the poor man could scarcely satisfy his hunger, while the rich indulged to excess." Dean Stanley says, "The use of this word in John ii. 10 shows that it *need not* be always taken of intoxication." Dr. Adam Clarke states, "Some ate to excess, others had scarcely enough to suffice nature. *Methui* was filled to the full; *this is the sense of the word in many places of Scripture*." Bengel puts the case, "One has for himself more than is his due, another less." Gill's note runs thus, "He that came late had nothing to eat, and so was hungry; while he that was first, either ate and drank to excess, or at least very plentifully, so that he was very cheerful, and more disposed to carnal mirth than in a serious and solemn manner to partake of the Lord's Supper." Dr. Halley says, "While the rich feasted, others, especially the poor, were hungry." The word seems to be derived from a term (*methui*) which primarily means "full," and secondarily means *must*, the juice of the grapes just pressed out, or as Sullivan's Dictionary says, "sweet wine unfermented." The verb signifies "to be satisfied," "to be satiated;"—if with intoxicating wine, then it means "to be drunken;"

but to be satiated with *must*, or other articles of diet, is not to be drunken. Dr. Lees gives a large collection of passages showing its application to food, to milk, to water, to blood, and to oil, as well as to wine. Homer applies it to the grease in which the "hides of oxen were soaked." To say the "hides of oxen were drunk with grease," would be a curious translation. It is analogous to the word *fou* in the Scottish dialect, the primary meaning of which is *full*, as when Sir Walter Scott quotes the proverb, "It's hard to stand between a *fou* man and a *fasting*," while it often has the secondary sense of drunken. In the writings of Burns, for example, and others, a *fou* man scarcely means anything else than a drunk man. The Free Church Temperance Tract No. 3, which, before publication, was submitted to the inspection of some of the best scholars in the world, says, "that the word primarily means 'to be full,' 'to be satisfied.' This is often its meaning in Biblical Greek, such as Josephus, Philo, the Septuagint, as Bloomfield observes. Take the following from the Septuagint: Song v, 1, "drink abundantly, O beloved." Does this mean "get drunk, O beloved?" Ps. xxxvi. 8, "satisfied with the fatness of thy house." Haggai i. 6, "filled with drink." Are we to suppose that in such passages there is any reference to intoxication or to intoxicating agents? Still further, it is the word for "runneth over" in the 23rd Psalm; "for waterest abundantly," Ps. lxxv. 10; "satiated," Jer. xxxi. 14. The Geneva Bible, highly esteemed for correctness, says, "The one is hungry, and the other has good cheer." Calvin says, "The one set were slenderly victualled, while the others had wherewith they could well fill their belly." Macknight says, "The meaning plainly is, that one is hungry and the other is filled, and that the idea of drunkenness is quite inadmissible." Who after this can affirm that there is evidence of the Corinthians having been drunk at the Lord's Table, or of their having used intoxicating drinks in that ordinance by Divine appointment? "One is hungry and another is full," is obviously therefore the proper rendering, which agrees with the sense of the passage, making a perfect antithesis; whereas "drunken" is no antithetical member to "hungry." To sum up the whole on this part of the subject: first, there is no proof that the Corinthians had intoxicating liquor with them at all, but very strong evidence to the contrary; second, it is *certain* that it was not at the Lord's Supper they are said in Scripture to have had it, if they had it at all; and third, even if they did use it there, there is no proof they did so with

Divine approval, unless their supposed drunkenness at the Lord's Table is proof of the Divine authority for using a tempting, dangerous, element on such an occasion.

This furnishes a sufficient reply to the question, "If it was wrong for the Corinthians to use intoxicating wine at the Lord's Supper, why did the Apostle not rebuke them for using it?" They used no such thing, and therefore there was no rebuke. Besides, suppose they did use it, how do you know but that "when he came" he rebuked them for it, seeing there were other matters "to be set in order" when he came personally among them? It also furnishes a reply to the counter-question, which I have put as a set off to that of my opponents, viz., "If the Corinthians were drunk at the Lord's Table, why did the Apostle not rebuke them for it? Or why did he not rebuke their being drunk at their own previous supper?" For, mark, it was not their taking too much of drink that the Apostle found fault with, but their eating and drinking "not in their own houses." If any had been drunk either at the Lord's Supper or their own supper, surely the Apostle would have severely and promptly rebuked them. Of all kinds of unworthy communicating, none could be worse than getting drunk at the Lord's Table, or coming drunk to the Lord's Table; and surely, what ever other abuses he might delay "setting in order till he came," *that one* could not be delayed, seeing there was no sin by which they could more terribly be "guilty of the body and blood of the Lord," or more fearfully "eat and drink damnation to themselves." The Apostle did not reprove the Corinthians for being drunk either at the Lord's Supper or their own supper, simply because, bad as they were, there is no evidence of their having been guilty of such a crime—nor did he sanction their going to their own houses to eat and get drunk there; but he did sanction their eating and drinking to a sufficiency in their own houses. How very superficially must those persons have read this chapter who suppose that it furnishes the slightest evidence or argument for using intoxicating wine at the Lord's Table! Some seem to think that a chief use of this chapter is to show the obligation for using intoxicating wine at the Lord's Supper! Little did its inspired author intend any such miserable use to be made of it. Nor is there throughout the whole Word of God the slightest evidence of such wine being "enjoined" or sanctioned in the Church, much less such brandied, mixed wine as is commonly used; and therefore I affirm most fearlessly than to use "the fruit of the vine" at that

solemn ordinance instead of the drunkard's drink, which, we are not sure has a single drop of the fruit of the vine in it, but which we are sure has exceedingly little of it, while it may have plenty of the product of the still, is *not* improper nor unjustifiable, but highly praiseworthy and *warranted by the Word of God*. To make this change may be not improperly regarded as the crowning victory of the Temperance movement; and yet in itself it is so imperceptible, that in the case of my own congregation (which had generally become total abstiners) none seem to notice it. A man in Belfast told me that he had attended two communions before knowing that the Presbyterian congregation which he had joined used unfermented wine, and that he thought the communicant who discerned the difference at the Lord's Table was not well employed at it. It is *rank ritualism* to maintain that we are tied down to the use of alcoholic wine at the Lord's Supper; much more, to that of our mixed wines—draft, or port, or any other such—which had no existence for a thousand years after our Lord's time. It is worse than ritualism. It is a foul calumny on the Bible, representing the Bible as rendering the wine trade a necessity for religious purposes, and even the distilleries necessary for the spirit which must be mixed with our wines to make them keep. It will not likely be considered generally wrong to use at our own tables what the Bible is supposed to command at the Lord's Table. I knew a very pious woman who could not be brought to say that she would totally abandon the use of that which she thought she must drink in commemoration of the death of her dear Lord; and thus the Bible is made the great means of keeping up the drinking usages!

I dare not affirm that we are tied down even to the use of the "fruit of the vine;" for the inference that the cup which our Saviour gave to His disciples contained the fruit of the vine scarcely warrants the statement that the Bible *enjoins* it. There might often be instances in which the fruit of the vine could not be obtained conveniently, when any kind of drink would do quite well, just as any kind of bread does quite well. Of all drinks, that which has been generally used in Britain for a length of time is the worst and most unfit. I heard one of the most evangelical and efficient ministers of Dublin declare that he knew a lady, who had been reclaimed from drunkenness, return to it again after tasting wine at the Lord's Table. I believe there have been cases of persons not daring to go to the Lord's Table, lest the taste of the intoxi-

cating wine would renew their irresistible lust for it. I know a lady who, when a little girl, was made drunk on a communion Sabbath, from the wine she drank in the session-house after the close of the sacred services. But the great evil of using intoxicating drink at the Lord's Supper is, that it gives respectability and almost a sort of sacred aspect to that which none can deny should be banished from ordinary use at the present time. Yet I would not affirm that it would be always expedient to put it away from the Lord's Table (before the people are enlightened on the subject, and their prejudices removed), nor that even the wine in ordinary use renders the ordinance less acceptable, or less efficacious to worthy communicants who are deficient in knowledge on the subject. It would be ritualism so to affirm. But the liberty I grant to others I claim for myself and my people; and I hold that those numerous congregations, belonging to the Presbyterian and several other denominations, have done what is *warranted by Scripture*, and *highly agreeable to the Head of the Church*, in discarding from the Lord's Table that which they know to be unfit and dangerous for their own tables. Seldom has anything taken place under my ministry, which gives me more delight, and for which I feel more thankful to God as a token of Divine recognition, than the unanimity with which the congregation spontaneously put away intoxicating liquor from the Lord's Table, without being urged by me to do it, and before any lecture or speech was ever made to them on the subject. All the letters and speeches, for and against, which they have since heard or read, have tended mightily to confirm them. Neither Christ nor any one of His inspired disciples even so much as ever named fermented wine, or wine of any kind, in connection with the Lord's Supper. The case appears so clear that one might suppose Christian people could have no objection to exchange the intoxicating wine for "the fruit of the vine," even if they were not total abstiners; yet, such is human nature, that it would be "putting the cart before the horse" to expect them to dismiss it from the Lord's Table so long as they use it at their own. Accordingly teetotalers are never in the habit of advocating the disuse of intoxicating wine at the Lord's Table, unless specially requested. It would be premature to do so. They only advocate total abstinence from alcoholic drink as a beverage, and then leave it to the people's own choice to continue or discontinue its use at the Lord's Table. But if assailed for discontinuing the drunkard's drink at the Lord's Table, after we have banished it from our own, we can defend



ourselves, and drive the battle back to the gates and *through* the gates of our foes.

When the Rev. Dr. Knox shall once have succeeded in persuading the British Churches to "hate strong drink—to hate it with their whole heart and soul, and so to hate it that they shall shrink from the very touch of it as they scourge and curse of society," then shall it very likely be discontinued, *as a matter of course*, at the Lord's Table. Why should we consecrate "the scourge and curse of society" by placing it on the Table of the Lord? Did Christ take into His hands "the scourge and curse of society," as a symbol of His life-giving blood, and say, "drink ye all of it?" To maintain that the Bible makes the use of intoxicating wine *essential* to the ordinances of the Church—to link inseparably together the blood of Christ and alcoholic liquor, is to "border on blasphemy" much more closely than does any "assumption" which Dr. Murphy ever knew the most ultra-teetotaler to make. No teetotaler has ever said, what Dr. Murphy *assumes* some of them to say, "that the Bible denounces the use of wine, or the juice of the grape that has passed through the *natural* process of fermentation." Such a statement is to silly and absurd for any teetotaler to make, except some of those who "abhor extreme views;" but it is not half so near to the "borders of blasphemy" as to maintain that the Bible sanctions the use of our so called wines as beverages, or "enjoins the use of intoxicating wine in the Christian Church as an emblem of our participation by faith in the salvation purchased by the blood of Christ." It is only the use of wine that has passed through the *unnatural* and *artificial* process of fermentation that the most rabid teetotaler ever alleged that the Bible denounces as a beverage. Either the Temperance movement will, as a matter of course, ultimately banish the "scourge and curse of society" from the Lord's Table (as it does from our own table), or the honor given to the "scourge and curse of society" by dignifying it with a place at the Lord's Table will crush the Temperance movement. The publicans know this well, and take advantage of it. One of their organs, the *Scottish Advertiser*, accordingly says, "If hideous accounts of 'barrel and bottle work' are to be charged against publicans, they ought first to be charged upon the clergy, *who make drinking sacred*, and keep it up as a *Divine ceremony*." With great effect, it attacks the inconsistency of clergymen advocating total abstinence, who yet have recourse to the liquor traffic for the holiest purposes of their religion. and it charges upon them all the evils

which the *Alliance News* shows to flow from the "barrel and bottle" For example, it says, "We submit that they (the clergy) should first set their houses or alters in order, and clear away the barrels or bottles, or whatever vessels may contain the seductive fluids they administer in their ordinances." It says that every "clerical orator" who rises to advocate total abstinence, should have a column of the evils of drinking as given in the *Alliance News*, "hung round his neck, and not taken off till he has taken a pledge to use no more communion wine." "If there are too many public houses," it says, "there may be too many communion tables. The clergyman begins the evil—the publican only continues it. The clergyman puts the drunkard in the way—the publican only meets him and supplies him with what he demands, when he is in the way." "What right," it asks, "has this crowd of clergymen there at all?" (viz.; at temperance meetings). "Their appearance," it says, "is an indecency. Do they want to raise the cry in the land—'Down with Sacramental Tippling!' 'An end to Communion wine bibbing!' 'No more Divine Drinking!' 'Out upon Sacred Sipping!' We warn them that it will come to this. The cry set up against the publican will strike the minister." "Those who condemn," it says, "will have to show clean hands. If the minister obtrudes himself upon the public platform, and abuses a legal profession or trade, he must clean his hands, wipe his lips, wash out his cups, sell his Communion Service, abandon his Lord's Supper, preach no more from the Feast of Cana, and the turning of water into wine by his Great Master. One argument for the Church and another for the public-house will never do." O! surely we may apply to the custom of the Church, which furnishes to the opponents of temperance such powerful arguments, the words of the great Vinet, who well says, "Even now, after eighteen centuries of Christianity, we may be involved in some tremendous error, of which the Christianity of the future will make us ashamed." The custom does more than furnish arguments to the publicans, those unblushing propagators of drunkenness. It furnishes arguments to the infidels. "There is danger in affixing human traditions to Divine institutions," writes Miss Todd; "for," she adds, "sceptics are not slow to take the traditionists at their word, and to assert that Scripture is thus opposed to the principles of natural justice" (and of natural religion); just as infidels took at their word those orthodox clergy who taught that the Bible approved of Slavery, and shoals of infidels in consequence

abounded. And glad will they be to take at their word, those Calvinistic expounders of Scripture who affirm that there is a very strong Divine sanction to the use of intoxicating wine, and that "the Bible enjoins it on the church." Miss Todd adds, "There are a few people—we hope but few—who feel timid about entertaining the idea of change, lest they should be taking an irreligious freedom in doing so. To them we must re-affirm, that Divine and human laws are not synonymous. As Christians, therefore, we are bound to remove evils that may have gathered round that which we hold most sacred. Everything that tends to bring the details of daily life into harmony with the Laws of God, both natural and revealed, is a TRIUMPH FOR CHRISTIANITY, AS WELL AS A TRIUMPH FOR HUMANITY."

That "the fruit of the vine," or wine in an unfermented state, may be easily obtained, for common purposes, there cannot be the shadow of a doubt. If I could have had any doubt, it would have been completely dispelled by the celebrated chemist, Dr. Hodges, of Belfast, and by Dr. Henry Brown. It was reported that Wright's unfermented wine contained alcohol, and as before remarked, Dr. Hodges was fœd to analyze it, in the hope that he might be able to prove it to be intoxicating. Yet Dr. Hodges does not say it has a drop of alcohol in a gallon of it. He only says, "it has a trace of alcohol in it;" that is, as much alcohol in seven hundred and ninety thousand bottles, as in one bottle of port! Mr. Wright, however, has clearly demonstrated that not even a "trace of alcohol" has been detected in his wine, and that the test used by Dr. Hodges for detecting the trace (the *chromic acid test*) is a false one, which no chemist will stake his reputation by maintaining to be infallible. If there were a trace or even several drops of alcohol in a gallon of it, it would be no great objection to me, and certainly need be none to those who use wine at the Lord's Table with twenty or thirty per cent., or more, of alcohol in it. I have done all I could to obtain a sight of the document which contains Dr. Hodges's analysis, but have failed. All that is known about it is through our opponents; and yet from their own account of it, I have been lead to understand that Dr. Hodges admits Wright's wine to be "the fruit of the vine," "obviously bottled in an unfermented state." If I am misrepresenting the analysis it is not my fault, and my opponents can easily correct me by either publishing the document, *in extenso, literatim et verbatim*, or by submitting it to the inspection of a committee composed of representatives of both sides. Dr.

Hodges says nothing against Wright's wine, so far as I could hear, except that it is a "sour, disagreeable syrup." But that is a matter of taste, and tastes differ, for thousands of teetotalers testify that it is most sweet and agreeable to the taste, as well as wholesome and nutritive. I have not heard that Dr. Hodges says it is unwholesome. The nutritive and delicious drinks made in Lebanon from vine fruit would no doubt be "sour, disagreeable syrups" to the wine-drinkers of Belfast; and British travellers often find the wine of the vine-growing lands so "sour and disagreeable" and insipid that they carry with them bottles of their own mixed wines to suit their taste. A medical gentleman of great repute, who has been much abroad, lately told several members of the Down Presbytery, that Wright's wine is the *true* wine. In the Exhibition Book of Prizes of the great International Exhibition, Wright's wine received "Honorable Mention;" and Dr. Hassall's Report, in the *Lancet*, says, that "it consists of the unfermented 'juice of the grape,' and forms a very palatable beverage." "Doctors differ" in their tastes as well as opinions; for what Dr. Hodges calls "a sour, disagreeable syrup" (as is reported), Dr. Hassall calls "a very palatable beverage." I was told of a total abstinence elder who said that the taste of Wright's wine was bad. "Perhaps," replied I, "it had been uncerkered for 'some time,' and had begun to grow sour by contact with the air." "O, indeed, perhaps so," was the reply. In another case I heard of a person who had got drunk on Wright's wine, which had been *drunk from a decanter*! Used in such ways, it will be easy to raise a bad name upon it. I believe there is not a chemist in the empire, nor in the world, who will dare to risk his professional reputation by denying Wright's wine to be the unfermented, unalcoholic fruit of the vine. Dr. Hodges does not do so. It has been before the world for years, and has challenged the investigation of chemists and scientific men; while even if it were no better than raspberry vinegar, as some in their ignorance call it, it would not be more unfit for the Lord's Table than the unwholesome, insidious, polluting thing, called wine, which many congregations use. Even if it were true that "sugar and cherry juice" constitute some five or six per cent. of Wright's wine, as Dr. Henry Brown alleges, yet surely upwards of nine-tenths of it being admittedly "the fruit of the vine" is better than one tenth, or, as is often the case, than none at all; and so small a part as less than a tenth being sugar and cherry juice (as is alleged) is not so bad as the large per centage of brandy, mandragora,

henbane, cocculus indicus, and other horrible ingredients which admittedly constitute a large portion of the wine, so called, which is used by our opponents. But if any are dissatisfied with this supposed "trace of alcohol," and "sugar and cherry juice," they have only to use Brown's *true Sacramental Wine*, or make it for themselves according to the directions given by him. He declares that nothing is easier than to prepare true unfermented wine, free from the ingredients which Wright's blundering puts into it. He shows that he can prepare better wine than Wright, as well as "measure swords with the luminary." He at once settles the question whether wine can be preserved in an unfermented state, and be easily obtained for Sacramental or other purposes; \* and he deserves the thanks of all the advanced teetotalers who wish to use the true fruit of the vine in the Lord's Supper, instead of the noxious compound which is too frequently used; and so to wrest from the publicans their great argument for the liquor traffic, and from the infidels their argument against the Bible as rendering that traffic a necessity for Christian ordinances.

To say that intoxicating wine has always been used at the Lord's Supper is no conclusive argument, even were it true, unless it can be proved that it was used with Divine sanction. But it is not true, any more than it is true that Christendom ever at any time all obeyed the Pope, or celebrated mass, or withheld the cup from the laity. Some heretics (as all were called who refused to obey the Pope or the dominant party) could never be brought to use intoxicating wine at the Lord's supper, as Tattam himself is constrained to acknowledge, calling their practice "reprehensible," no doubt as the church of Rome also regarded it. And now an increasing number of congregations every year use unfermented wine; while brandied or mixed wine, like ours, I believe is used in no part of Christendom except the English speaking portions, which are the portions where drunkenness mainly prevails. In every period since the institution of the ordinances there have been large communities of Christians who always use unintoxicating wine at the Lord's Supper, although the corrupt Latin Church and perhaps the savage and sensual Russian Church use poisonous wine to represent the Life-giving truth. The ancient custom is returning in spite of those whom Archbishop Whately describes as "disposed to resist as innovations what are, in truth, *restorations*;" and to maintain what are, in reality, very great and mischievous innovations. It is strange that some persons should deny that the draft wine (or port, or sherry either) often used at the Lord's Table, is the drunkard's drink. It is true it is too vile a compound even for drunkard's to like, *if they could get better!* but in the absence of any thing else, they are very glad of it, and I have known many made drunk by it. It is the wine which many

drunkards of the upper classes chiefly use. In England, people get drunk on beer. In Manchester, the number of persons convicted in 1868 was upwards of 9000 more than in 1859; "and in the majority of instances the offences had arisen out of *beer house* brawls." If the wine commonly used at the Lord's Table were not the drunkard's drink, why should persons, notorious for their love of drink, have so often drunk jorums of it in the session-room, on a communion Sabbath, before the Temperance movement had generally put a stop to the abominable custom of drinking wine in the vestry after the close of the Communion Services? I believe no one now dares to argue that it is intoxicating property which makes wine be the fitting emblem of our Saviour's life-giving blood. What else is it then? Or what is such wine contended for as essential to the Lord's Supper. I have no more doubt that the time will yet come when our mixed wines will be banished from the Lord's Table, than I had, during the American War, that the slaveholders' "confederacy" would be dissolved. And as then, with characteristic fanaticism, I wrote pamphlets, and delivered lectures, showing the fearful sin of wishing success to those warriors who boasted of having been brought into a national existence for the purpose of conserving and extending the blessings of slavery, so now I write pamphlets to show the sin of maintaining that we are bound to use the drunkard's drink at the Lord's Table. I do not say that we *may* not use it (till the people be prepared for the change); I only deny that we *must* use it; nor would I have said so much on this part of the subject, except to give a useful hint to our assailants, who compare it to "Mormonism, Mohammedanism, Rationalism, Papey, Infidelity." &c., &c., to put away the drunkards' drink from the Table of the Lord, as well as from our own. I wish to show them how easily we can rebel in war, should they choose to bring it upon us, and that "They who live in glass houses should not be the first to throw stones." The change of opinion with reference to the American war was marvellously rapid, so that the Rev. Dr. Denham told the thousands assembled at a meeting of the General Assembly, lately held in Belfast, that, when in America, he had boasted that Belfast people had been enthusiastic supporters of the cause of the free North against the slave-holding rebels of the south! And who knows how soon He "in whose hand is the king's heart, as the rivers of waters, and He turneth it whithersoever He will," may turn the hearts of the Christian people in Britain and Ireland, so that a non-abstaining Christian, whether Professor or Minister or Sabbath-school Teacher, will be as great a rarity in this country as in the United States?—*Bible Temperance*, pp. 88—101.

\*See his letters published in the "Banner of Ulster" and re-published in the "Irish Temperance League Journal."

## The Permissive Bill in the House of Commons—No. 4.

SPEECH OF COLONEL JERVIS, MEMBER FOR HARWICH.

**I**N the debate in the House of Commons, Colonel Jervis delivered himself of a speech, of which the most copious report in our possession re-appears, every word of it, in the present article.

Colonel Jervis rose to move, as an amendment to the motion of the hon. member for Carlisle, that the bill be read a second time that day six months. He was quite prepared to admit that the hon. baronet, and those who acted with him, were actuated by the highest and purest motives; but what appeared at the same time clear to him was that they were altogether wrong in the measure to be taken to suppress intoxication, and supposing the bill passed, all attempts to enforce such a scheme would necessarily be attended with complete and disastrous failure.

The colonel opens the battle by presenting against us a double-barrelled prediction. The scheme, he sees clearly, must be attended with a failure—first, complete, and second, disastrous. The failure would be complete. If so, we reply, then why oppose the bill? The law would be unenforced, the traffic unchecked, intemperance undiminished; therefore, the colonel argues, do not pass the measure. Rather, on this ground, as advocate for the liquor traffickers, he ought to say, Then let the measure pass. Obviously, if the bill were enforced at all, to that extent it would not be a failure; the completeness of its failure must depend on the entireness of its non-enforcement. If it would not be enforced, no effect would follow; if no effect followed, no harm would be done, on the one hand, and on the other a large number of people "with the highest and purest motives," would have their whim gratified, and their energies might then be turned into some more useful direction. Assuredly, to argue that the failure would be complete, is to argue on our side rather than against it. But now comes the other barrel. The failure would not only be complete; it would also be disastrous. We ask, To whom? Disastrous to the Alliance? But that would please the colonel and his backers, and is, therefore, from his side, an argument, for the passing of the bill. Disastrous to the drink traffickers? But that involves a contradiction in terms; for it could only be disastrous to them by ceasing to be a failure. Disastrous then to whom? To the community at large? An ineffectual act, a mere dead letter, disastrous to the commonweal? Ridiculous! All that result, from a law that would not operate? Then a thousand times in her history this nation must have been involved in a similar disaster, without feeling the worse for it in the slightest degree.

The other day the house agreed to the proposal to vest in the magistrates the power of licensing public-houses, and now they were asked to affirm the principle of a bill by which means two-thirds of the rate-payers might pass a vote of want of confidence in the magistrates.

This appeal to consistency breaks down before the facts. The assent of the House to Mr. Selwyn Ibbotson's Beer Bill did not involve a vote of confidence in the magistrates, for it was confessedly only intended to be provisional, awaiting further change next year in another direction. Telling one boy to hold the horse you have just taken from another, does not imply

that the new boy is to have the whole future control of the animal. And if it did, the House is not like the old Median lawgivers, that its decrees must be unalterable. What it does amiss it on second thoughts is always at liberty to undo. "An act to repeal an act" is a very common occurrence in our statute book; and "an act to add to and improve an act" would be a perfectly applicable description of Sir Wilfrid Lawson's measure.

Now what would be the effect of granting the request of the hon. baronet? Why, the two-thirds of the inhabitants of any parish could prevent the sale within its limits of either spirits, beer, cider, or perry.

They could, the Colonel now says;—then where, we ask, would be the failure?

And such an enactment could only result in the people having to go to the next parish, where they could indulge in the use of spirits to any extent they thought proper.

If this means that two-thirds of the people, having voted the act into operation in their own parish, would have to go to the next we do not see the necessity. Having swept their own parish clean, the most natural thing to do would be to stop in it and enjoy it. The remaining third, certainly, might go if they chose, and those of them who were determined to get drink would do so, but this would only make it all the more necessary for the people in the next parish to defend themselves from the increased evil, by adopting the act. It must be remembered, too, that the number of visits paid to a public-house would always tend to be reduced in proportion to the increase of the distance. The house that is a mile away can never get so much custom as if it were close at hand; and its attractive power must decrease still further if the one mile be multiplied by two. This is the commonest of common sense, and nothing but a determination not to see it can make it seem untrue.

Or, if that was not done, a system of smuggling or secret drinking would start up, which would be a great deal worse than the open evil.

Colonel Jervis is here again quite at sea in his logic. Smuggling is out of the question, because, under Sir Wilfrid's act, liquor might be freely imported into a Maine-law parish for domestic consumption without any illegality. And, secret drinking would be unnecessary, for open drinking would be no punishable crime. Secret and open selling in such a parish would be alike prohibited. But if the stuff is to be sold, a thousand times rather let it be sold in secret, out of the way of the young and the untainted, than that it should offer its seductions openly and unblushingly at the corner of every street.

The mere attempt to enforce such a law would give rise, in almost every place, to a spirit of constant contention year after year and day after day.

For a spirit of contention, we may safely back one man with the drink in him against any dozen men without it. It is the drink that brings out all the rowdyism and turmoil, the rioting and bloodshed. The presence of drink turns the quiet man into a disturber of the peace directly; but never the absence of it.

The measure was one utterly opposed to the feelings and habits of Englishmen.

Then Parliament might safely pass it, as far as concerns England, for no English parish would adopt it, and no harm would be done. Meanwhile, Irishmen, Welshmen, and Scotchmen, might be enjoying the benefits of the act.

And it would induce so much ill-will and agitation throughout the land that he could not understand how it was that people could be found weak enough to support its principle.

There is more ill-will and agitation produced in a parish by one Saturday night's drinking than would arise in twenty parishes if the liquor traffic were put down. As a rule, ill-will and agitation, *minus* the drink, are usually but a tailless scorpion and a fangless snake; and it is persons who fear such harmless monsters that show themselves to be the "weak."

By this bill they would be raising a Parliament in every parish to carry measures in opposition to the legislative measures passed by the Imperial Parliament.

Enabling acts are quite common, and every enabling act is open to the same objection, if it be one. But is it one? Parliament says, "We forbid ninety-nine men in a hundred to sell drink, and if the parish Parliament chooses, we will empower it to forbid the odd man also, thus making the hundred complete, and the prohibition total." And why not?

As he believed, there was a great difference between restriction by a good licensing system and such a scheme as that proposed in the bill now under consideration.

The difference between a licensing system and prohibition is the difference between doing a thing partially or totally, ill or well. Parliament does it partially, and says "There we stop; but if the parish thinks well, it may complete the work, may crown the edifice, may extinguish the last of the social enemies whom we leave." And is not this regulation of power quite within the competence of Parliament?

By the former you still allow every poor man in every parish to enjoy that which was a part of his daily nutriment; but, under this bill, a number of old ladies and gentlemen might meet together and decide that the poor man should have no beer at all, because they might decide that he should have no place to buy it at all.

But if this be so, the talk about the next parish was all nonsense, and Colonel Jervis is confuted by his own mouth. And we must say, a parish two-thirds of whose householders should be old ladies and gentlemen would be something of a curiosity. As a rule, the Permissive Act could not be adopted unless the poor voted for it as well as the rich; and all this pretence about the poor man and his beer comes with very poor grace from the son-in-law of the rich brewer.

Circulars had been sent around to make it generally known that all children above the age of 16 might sign petitions in favor of the bill—a matter that he could not think would be generally approved of.

The circulars really prove how careful our friends have been to exclude the signatures of children. At sixteen years of age, we are not children; in the eye of the law, we are "young persons" and are by no means too young to comprehend the misery brought into families by drink. At sixteen years of age, in all the more populous parts of England, a youth usually earns his or her own living, and is independent of parents; is free to

spend his wages at pleasure, to frequent public-houses, to acquire habits of drinking, to fall, in short, a prey to the seductions of the liquor traffickers. Surely such a one is old enough to beg Parliament to pass a bill to protect him against the most dangerous of his enemies!

He did not know whether the petitions presented in favor of the bill had been properly signed or not, but certainly he had seen some names attached to one of those petitions, which came from his neighborhood, which he could not recognize.

We have seen scores from our own neighborhood we could not recognize; but that only proves the necessary limitation of our acquaintanceship. Will Colonel Jervis pretend that, without exception, he knows everybody in his own neighborhood; or that, living as he must have done eight or nine months every year in London, he has all the names of every possible inhabitant of a remote country place at his finger's end?

He thought such a system highly objectionable, and he should like to know whether grown-up men were to be legislated upon by children of the age of 16.

Certainly not; but there is nothing to prevent young persons of that age and above it from respectfully asking adult senators to allow inhabitants of full age to legislate for themselves.

The signatures might perhaps be those of Sunday-school children, but he did not think that petitions from children should carry a bill of this kind.

Sunday scholars over sixteen years of age, are, we fear, not very common in most parts of the country; but young persons so far grown up who do continue to go to Sunday-school, do so highly to their credit, and prove themselves to be the *elite* of their age and order. No one wants them to "carry" the bill; but surely they may petition Parliament to do so?

It had been said that if compensation were required in consequence of the carrying out of the provisions of this bill, compensation would be found, but he should like to know where.

No doubt the question is important to a brewer. But it must be borne in mind always that the disestablishment of the liquor traffic gives it no title to be endowed. At the same time, a great nation that can meekly pay eight millions of pounds to rescue a score of lives from an Abyssinian dungeon, ought to be able to afford to pay a good deal more, if necessary, to save some fifty thousand per annum of its own people at home from a much worse fate.

Many persons seemed to think that the consumption of alcoholic drink had increased in this country; so far was this from being the case that we had it in evidence that making due allowance for the increase of the population, the consumption had decreased.

If the relative consumption is decreasing, the actual evil of intemperance is not decreasing; nor even if it were, would this be good argument against a prohibitory bill. So long as the drink traffic causes three-fourths or more of the crime that makes society unsafe though it chokes the gaols, what matters it whether the amount is or is not slightly decreasing? The question is not of a slight decrease, but of a total abolition of all that hideous bulk of drink-made crime. The question is not of a slow amelioration that shall come, perchance, into full blossom a thousand years hence, but it is a question of early and prompt action to snatch from a perdition that holds its maw agape at this moment for our children, our neighbors, and ourselves,

When the bill for further restricting the hours during which public-houses might be open on Sundays was brought in, magistrates, and other gentlemen of the greatest experience, gave it as their opinion that further restriction in that direction would only lead to an increase of intoxication.

And others of equal experience and greater wisdom, gave, or could give, their opinion to the contrary.

At a meeting held in Elgin, it was stated that when the Scotch system of restriction had been enforced, it made matters worse, as people bought up drink surreptitiously, and got drunk at home.

Who stated it? And on what authority, and with what proof? If restriction indeed makes matters worse, that is an argument for prohibition. If bandages and splints will not suffice to save the patient's life, that is an argument for amputation.

He believed that good might be done by the bill of the member for West Essex, and also, perhaps, by some regulation such as those at present in force at New York. Those people who showed themselves to be incapable of restraining themselves in the use of intoxicating liquors were treated as maniacs.

This is a very poor recipe. First ruin your customers, then shut them up in an inebriate asylum. We do not believe in it. We would rather lodge the drunkard-makers in the asylum, and leave their rescued victims, in the absence of their tempters, to take care of themselves.

Thinking, therefore, that the spirit of the bill was totally opposed to the feelings of a large portion of the population, he moved that the bill be read a second time that day six months.

In other words, thinking that the Permissive Bill would not be adopted by a large portion of the population, and that it therefore would leave the liquor-traffic generally in full blast, Colonel Jervis, as if that, from his point of view, argued that the bill would be mischievous, moves the bill's rejection! The reasoning of the clause is worthy of the cause. And the logic of the whole speech is the logic of absurdity.—*Alliance News*.

## Alcohol as a Medicine.—No. 5.

By DR. HENRY MUDGE, BODMIN.

(A Paper read at the Great Medical Temperance Conference held in London, on 25th May.)

IT is with some difficulty, in consequence of being unable to write with my own hand, that I respond to the request of the National Temperance League for some remarks on the medical aspect of the teetotal controversy. With regard to the first particular of their request, I may say that I have practised personal abstinence for over thirty-two years, and during that time have seen in my own sphere of observation a considerable diminution in the use of alcohol, and that the drug is not used in anything like the quantity in which it was formerly used. I am convinced, too, that cases of mischief from its medical prescription are sufficiently numerous to warrant its being designated a dangerous article, and to restrict its administration (if used at all) solely to the mode of being compounded and dispensed by the apothecary, and that it should not be given in the form of the ordinary drinks. On the head of health and longevity, I content myself with referring to the experience and statistics of the temperance life insurance offices, which are decisive, supplemented as they are by trials of a more limited character, as in gaols, friendly societies, and poor-law unions. All these loudly proclaim what I believe to be a solemn and important truth—viz., the less alcohol the better health and the longer life. In fact, there never has been made a trial of diminished alcohol, or none at all, without good resulting and predominating. These statistics would make a useful tract.

The causes which retard the adhesion of members of the medical profession to the temperance movement may be considered to be both common and proper, as ignorance, fashion, gain, and professional status. These all have, of course, to be combated in the ordinary way, of press, platform, and social intercourse; but,—and this brings me to offer a few words of advice as to the inquiry made in the League circular about the means that

can be most efficiently employed to advance the temperance movement amongst members of the profession.—I am convinced that the good work will not be speedily advanced unless the services of a competent paid agent be secured, who should be a duly qualified practitioner. The following duties would at once fall to his lot and be followed in due course by others:—(1.) Let him revive and press on the certificate movement, so nobly begun by the late Mr. Dunlop of lamented memory. The method of impressing the mind, both professional and public, through this well-known certificate, is at once short and forcible, and almost a new generation of practitioners have sprung up since the effort fell into disuse. (2.) Let the agent gather up the cases of disease successfully treated without the administration of alcohol, and present them in a readable and comprehensive form to the profession. Such cases must be numerous and important, embracing every form of disease, unless teetotal practitioners are recreant to their principle, which there is no ground for supposing to be the case. The note-books of Beaumont, Edmunds, Higginbottom, Martin, Munroe, Popham, and sundry others, would afford ample and instructive, if not convincing, *material* for this purpose. These cases will never be gathered into a focus if left to individual effort to supply them, while a remembrance from an authorized central correspondent would be likely to secure them. (3.) Open a dispensary, or, better still, an hospital, where all the patients should be treated apart from alcohol, and the result of the treatment duly recorded. It may be useful to say that dispensary patients are estimated to cost on the average 8s. each for medicine; thus for £300 a record of 100 dispensary cases might be got, and the result would come out, I firmly believe, so much in favor of the non-alcoholic treatment as to secure respectful attention,

especially from the benevolent public, who are now mulcted in such heavy charges for worse than useless liquors. Beds in hospital practice cannot be maintained at less than £20 each per annum, but there the work could be much more efficiently done if the requisite funds could be obtained. Suppose ten beds for medical and ten for surgical cases—twenty in all—could be got for a limited period, say three years; the cost of this effort would be £400 a year. Can any of our richer friends command this sum? Their reward would be ample. I have taken occasion now and then, when I have seen the report of cases in our periodicals, to correspond with members of the profession respecting their reasons for administering alcohol, and I have been surprised yet pleased to find from their answers that they attributed,

after all, little or no therapeutic value to alcohol, but that in ordering it, they were simply pursuing a routine practice, no doubt agreeable to most of their patients. I might give, if I had their permission, names of the highest repute from Edinburgh, London, and elsewhere.

On the whole then, I am of opinion that the great thing wanted to influence the medical profession is a body of evidence of the success of non-alcoholic treatment, and the great desideratum of the day is, first how to get it and then how to furnish the members of the profession generally with it—taking care that it be at the same time presented in a form perfectly intelligible to the general public, so as to secure their reflex action in the work.

## Castlefin.—A False Charge Contradicted.

To the Editor of the Irish Temperance League Journal.

**M**R. EDITOR,—As you have published a letter in the July number of the *Journal* addressed to "Robert Harper, Esq.," in which you make pretty free use of my name, I hope you will in the interests of fair play, on which, by the way, you say so much in the leading article of last month's impression, allow me space for a few words in reply. I shall try and do what I have seldom, if ever, seen you do—be brief and keep to the point. (1) I most deliberately reiterate my assertion that during the delivery of your lecture in Castlefin in January (I occupied the chair) you stated what is contained in my letter to Dr. Murphy as given below. You may recollect that I took notes on that occasion, and I was most particular in noting what you said by way of getting rid of Dr. Murphy's arguments. I assert, without fear of contradiction, that I took down the very words of the first part of the sentence to which special reference has been made—the words were these—*But Dr. Murphy told me that he had written without due consideration.*—The remainder of the astonishing sentence concluded in substance thus—"and that if he had to write so now he would not write as he had done." (2) You challenge me either to prove my assertion or withdraw it. I am prepared to assert in the most solemn manner the truth of what I have stated before any court, ecclesiastical or civil; and I know several other witnesses who

are prepared if called upon to give legal testimony similar to that which I have stated. You say in your letter to Mr. Harper, "Now if I had made this statement it would have been a deliberate, unmitigated falsehood, the utterance of which would have completely disqualified me for any of the various offices I hold in the church and in society." Then I repeat, *you did make this statement*; and I hope that the Session, of which I believe you are a member, and also the committee of the "Temperance League" will take full cognizance of this reiterated, unqualified, categorical assertion. (3)

A word or two as to the meeting on May 28th. After the meeting had been announced I told a few members of my congregation, who are also members of the Castlefin temperance association, that I hoped to be present and draw your attention to Dr. Murphy's denial of the truth of what you said regarding him at the January meeting. This became widely known in a very short time and secured you an unusually large audience. (4) Your address, as you admit, was listened to attentively with the exception of two or three interruptions—and indeed it is a marvel that it was listened to so well considering the number of personal insinuations it contained, of which I was evidently the subject. After you had concluded your lecture which occupied in the delivery

(1) I have gratifying reason to believe that I have kept so well to "the point" in my visits to Donoughmore and Castlefin, that I have convinced a considerable number of the most intelligent inhabitants that the drinking of intoxicants is irrational and unscriptural. This is the very reason why I have encountered such strenuous opposition from the Rev. Robert Smyth. As these visits have hitherto been seldom more than annual, I have aimed more at giving as much useful information as possible than at suiting Mr. Smyth's taste in brevity. A minimum quantity of staunch teetotalism would have more than satisfied him at any time. If he holds to his public engagement, as I hope he will, to meet me in the public discussion of the real question at issue between us, when I presume we shall both be equally limited as to time, he will have an opportunity of testing my ability to be brief and pointed at the same time.—Ed.

(2) That is, if he had to write as he has done, he would not write as he has done. This is the nonsensical statement which Mr. Smyth says he and others are prepared to swear that I made. We shall see who will believe them.—Ed.

(3) This reiterated assertion is a downright, I shall not say a deliberate, falsehood. I make this reiterated contradiction without any qualification whatever, and again call upon Mr. Smyth to prove or withdraw his calumnious charge. I have possession of materials enough to prove that he is wrong, to the satisfaction of any unprejudiced person, as soon as it may be necessary to use them; but from the unscrupulous conduct he has hitherto displayed in the matter, I deem it wiser to let him take the lead in his threatened prosecution. I dare him to the execution of this threat, which he so bombastically made, and beg to assure him that he need not wait for either the League Committee or the Session of which I am a member, to prosecute in his behalf. I rejoice in the confidence that neither the one nor the other would doubt the truthfulness of any statement of mine, and that Mr. Smyth's "hope," that they will annoy themselves or me about his "reiterated, unqualified, categorical assertion" is vain.—F.D.

(4) Mr. Smyth has not most grounds for boasting, in having attracted to the meeting, as doubtless he did, the parties by whom he was most enthusiastically supported.—Ed.

about two-and-a-half hours, I rose and spoke for not more than ten minutes, during which time, after expressing my dissent from your doctrine and line of argument, I only referred specially to one portion of your address in which you made reference to the Passover and twisted scripture by substituting the reading "unleavened things" for "unleavened bread." I stated that *chamets* is never used when a *liquid* is referred to but always with *bread*; and that *chomets* did not mean *fermented*, but *sour as vinegar*. In your reply, for you did get ten minutes to reply after I had read Dr. Murphy's letter, you said that "*chamets* and *chomets* meant the same thing and that if I was a Hebrew scholar I would know that." I will pass no opinion on your proficiency as a scholar in Oriental literature, but leave you with the above specimen of your attainments, to be criticized as you deserve, by some one else who is a scholar. (5)

(5) Mr Smyth's memory must surely be defective. I did not take a note of the exact length of time his speech occupied, including the reading of his own and Dr. Murphy's letters, with comments: but I am satisfied the audience will agree with me that it was more than twice ten minutes. And he referred to several points in my lecture besides the Passover, the notes of which I have before me. One was that I had no right to assume, as he said I had done, that he and others who were opposed to my views on the Wine Question were not sincere friends of total abstinence; and then in the usual style of non-abstainers when carrying favor with teetotalers, he praised total abstinence on expediency grounds. I may here mention that in my rejoinder to this part of his speech, by the use of the argumentum ad hominem, I compelled him either to recede from the position he had assumed or to give in his adhesion to total abstinence. He chose the latter and said that he would abstain in future. I then and there appealed to the audience to note the important fact, that Mr. Smyth was publicly pledged to total abstinence. I have reason to fear he has not strictly kept his pledge, but should be glad to be informed by himself that rumor on that subject is false. Another point in his speech was a reference to a quotation I had made from Longfellow's "Psalm of Life." In support of a topic of my lecture I had adopted the statement in that beautiful poem, "things are not what they seem." Mr. Smyth said I did not understand Longfellow's meaning, for that the poet denies the assertion. "things are not what they seem," by commending the stanza with the words, "Tell me not in mournful numbers, 'What will our school-boy readers think of this literary criticism on the part of a Rev. B.A.?' But now as to Mr. Smyth's Hebrew. He never named *chomets* in his speech at all, nor did he say its meaning was "sour as vinegar" during the whole debate. He seems to have been learning its meaning since, but did not show that he knew it then. Vinegar or sour wine is fermented, although Mr. Smyth seems ignorant of the fact. When I was replying to his remarks on the Passover, I said *chamets* or *chomets* was the word translated "leavened bread" in the institution of the ordinance. He then interrupted my address, with the view of entangling me, by asking which of the two words was used, when I replied that they originally meant the same thing. Any competent Hebrew scholar knows that *chamets* and *chomets* were originally the same word, the Hebrew characters of which were *chmets*, מַחְמֵץ. The Masoretic vowel point, by which the one word was afterwards made two, are merely traditional, and are therefore sometimes erroneously employed in making verbal distinctions that were not originally designed by the sacred writers. It is well known, as is stated in the "Imperial Bible Dictionary," by Dr. Douglas, Professor of Hebrew in Glasgow that no writer has given so much learned research to the Bible Wine Question as Dr. F. E. Lees. This eminent scholar thinks the word under consideration was originally a generic term, applicable to all leavened things, including leavened wine that had undergone either the alcoholic or some other fermentation. (See Dr. Lees' Prize Essay on Passover and Sacramental Wine, and the "Temperance Bible Commentary," p. 42.) Believing his assigned reasons for holding this opinion to be conclusive, I cordially agree with him, and am quite willing to leave this "specimen of my attainments" and Mr. Smyth's strictures thereon "to be criticized as they deserve by any

You complain of not having had five or ten minutes given to explain what you did say, why you spoke after I sat down for more than three times ten minutes, and you were keeping so far off the point that a most respectable gentleman present, who is I believe a teetotaler, found it to be his duty to ask you to come to the point and not keep us here all night. It was then near to 11 o'clock. (6) It is a fact also that in your first address you made mention of my name in connexion with the person to whom you refer as the "drunk man," by saying when that individual interrupted you, "Mr. Smyth must feel very uncomfortable now," insinuating that I was accountable for his conduct. I remonstrated several times with this person, and at last he said he would put himself under my care—came up the hall, and on sitting down beside me you made a side fling at me, by employing in reference, as the meeting believed, to me the word "companion." Some one else immediately resented your insinuation, and I thereupon said, "the Saviour himself sat beside publicans and sinners." (7) You say I virtually branded you before the meeting as a wilful liar. I have not yet employed such epithets. (8) But I am repeating statements whose truth you conclude would convict you of deliberate falsehood. In making these statements you say I am guilty of either a logical or ethical falsehood. I fear you don't know much of logic, else you would not employ such terms as *logical falsehood*. A logical untruth, let me inform you, is not a falsehood but a *falsity*—an ethical untruth and that alone is

one who is a scholar." It is quite evident Mr. Smyth has not examined the subject for himself, but is blindly following Dr. Murphy in his erroneous statement about *chomets* being always used in connexion with bread and never with fluids. (See article by "Libra," a highly esteemed minister of the General Assembly, in the "Journal" for July, 1868, and "Bible Temperance," by Rev. G. H. Shanks p. 65)—Ed.

(6) Teetotalers have generally too much self-control and politeness to interrupt a speaker at a public meeting in any such rude manner. I was proud of their conduct as contrasted with that of Mr. Smyth's supporters in Castlefin. If he will give the name of the party to whom he refers, I am fully convinced it will turn out that he was no teetotaler.—Ed.

(7) Mr. Smyth has completely shifted his ground on this point, and no longer maintains as he did to myself and others, that he was prepared to swear that I "called forward the drunk man to sit down beside his companion." He misrepresents me still, but is now much nearer to the truth on the subject, as I gave it in my published letter to Mr. Harvey. When a full and truthful account of what I said with regard to Dr. Murphy appears, he will probably shift his position on that point also. At any rate he will have good reason to do so. It is quite true that I spoke for more than half an hour in reply to his criticisms of my lecture and to various questions he put to me while I was speaking. I was glad of so good an opportunity of giving information, to those who had "ears to hear" on a subject in which I take such intense interest. It is also true that Mr. Smyth did properly use his influence with the drunk man and others, to give me a quiet hearing, during the earlier part of the proceedings. But it is equally true that when I came to take up my letter to Dr. Murphy, the same above all others he was bound in justice and honor to gain for me by every means in his power as good a hearing as he had got himself when making his charge against me, he made no effort whatever to secure for me even a five or ten minutes' hearing in self-defence. On the contrary he took advantage of the tumult raised by his turbulent supporters, in the unmanly manner which I described in the "Journal" for July, and thus left me under the necessity of defending myself in these columns.—Ed.

(8) But you did what was equivalent, by threatening privately before, and publicly at the meeting to arraign me before a church court to answer your charge.—Ed.



correctly called a *falsehood*. (9). It is a *falsehood* that you have stated when you say the chairman to my confusion fully contradicted a statement of mine, to the effect that he in his own shop had corroborated my report of what you said regarding Dr. Murphy at the January meeting. All that Mr. Harper, the chairman, said was that he did not remember what he might have

said. (10) In conclusion, I hope that the Session to which you belong will take up this matter, when I shall be ready to substantiate in evidence the truth of what is contained in my letter to Dr. Murphy. I enclose copies of Dr. Murphy's letter and my own.

Yours, &c.,  
ROBERT SMYTH, B.A.

(9) A "falsehood" is a defective quality in the reasoning process by which a conclusion is arrived at. A conclusion must be either true or false—if the latter, it is a falsehood. Dr. Whatly himself makes precisely the same use of the term that I have done when in writing on this point he says, "For though, from a false assumption, either falsehood or truth may follow, from a true assumption, truth only can follow." A falsehood, however, may not be debellable, but merely logical, and a *tertium quid*. In character I have as yet charged Mr. Smyth with only the latter. His ridiculous article in *the Leader* here arises from his stupidly confounding the two, which is not only a serious error, but a *tertium quid*, which is not really true. A little learning is a dangerous thing. Mr. Smyth may calm his "fear" about my deficiency in logical acumen until he tests it a little further in our anticipated public discussion, and then prove, if he can, that the Bible sanctions the use of intoxicating (poisonous) fluids, and by implication countenance the immoral liquor traffic, which he himself patronises for more purposes than to procure Sacramental Wine and Aleoholic Medicine.—Ed.

(10) This is another specimen of the extraordinary style in which Mr. Smyth distorts, misrepresents, and falsifies. Mr. Harper gave his statement a flat, unqualified contradiction. After the contradiction Mr. Smyth asked if he did not remember admitting that he recollected me saying I had heard Dr. Murphy make some statement on the subject. It was in reply to this question that the Chairman said he had no recollection of saying anything of the kind, but he was certain he never said he heard me say what Mr. Smyth affirmed in his letter to Dr. Murphy. I did say I heard Dr. Murphy make a statement, but certainly not the statement which Mr. Smyth puts into my mouth. Probably this is the key to Mr. Smyth's blunder on the subject, as well as that of the persons he says he can produce as witnesses to prove his assertion. I have no doubts but a good cross-examination, accompanied by the evidence I can produce on my side, when an investigation takes place, will demonstrate the truth, to the confusion of Mr. Smyth and anyone else who may be rash enough to support his unfounded allegation. Let the friends of total abstinence in *Camden* only exercise due firmness, patience, and perseverance and Mr. Smyth's unreasonable opposition will undoubtedly yield, rather than hinder, the progress of our good cause in the long run.—Ed.

## The Temperance Movement.

LONDON.—London, being the capital of the British Empire and the greatest city in the world, exercises a powerful influence on the Temperance Movement, as well as upon everything else both good and evil in the earth. As stated in our July number, it contains upwards of 10,000 places licensed by law to sell intoxicating liquors. To counteract their infernal operations there are some hundreds of temperance societies in existence, under whose auspices numerous meetings are held every evening in various parts of the city. The following are a few of the meetings held during the past four months. 3rd May, the Annual Meeting of the National Temperance League was held in Exeter Hall, and among the speakers was Mr. M. R. Dalway, M.P. 4th May, a great Permissive Bill meeting was held in St. James' Hall. Ven. Archdeacon Sandford presided and among the speakers were Sir W. Lawson, M.P.; Archbishop Manning, Dr. Brewer, M.P.; Mr. J. A. Blake, M.P.; Mr. J. H. Raper, and Mr. T. Whitworth, M.P. A series of "Special Alliance Meetings," which were held during the week preceding the Permissive Bill debate in the House of Commons, were reported as follows in the "Temperance Times and Permissive Journal":—"Thursday, May 6, at Cambridge Hall, Newman Street, Oxford Street, the chair was occupied by J. A. Nicholay, Esq. (member of the Metropolitan Board of Works) and the meeting was addressed by J. H. Raper, Esq., T. Whitworth, Esq., M. P., and a petition was carried with applause. At Base's Assembly rooms, Vauxhall Bridge road, Mr. Curtice presided, and a petition was moved by Rev. Dawson Burns M. A., seconded Rev. S. A. Steinthal, and supported by Mr. John Pyper, of the Irish Temperance League. The petition was adopted, and the deputation cordially thanked.—At the Working Men's Institute, New

Cut, the chair was occupied by W. West, Esq., and after addresses by Alderman Strachan (South Shield) and other friends, a petition was passed with applause.—Friday, May 7, a special meeting in the Milton Hall, Camden Town, was presided over by G. Dibley Esq., and addressed by Rev. Professor Kirk (Edinburgh) Alderman Strachan, Mr. Pyper, and Rev. Dawson Burns. A petition was cordially adopted.—Saturday, May 8, an open air meeting was held in the Lismore circus, near the Haverstock-hill Station of the Midland railway, when the chair was occupied by Mr. Chamberlain, and after addresses by Mr. Fithian, Rev. S. A. Steinthal, Mr. Howlett, Mr. Pyper, Mr. Hilton, Mr. Ryan, and Mr. Dibley, a petition was moved by Rev. Dawson Burns, seconded by Mr. Pearce, and carried without a dissenting voice.—At Peckham a special meeting was held in the School of Design, when Geo. Livesey, Esq., presided. The adoption of a petition was moved by Mr. S. Insull (Reading), seconded by Mr. John Hilton, supported by Mr. Pyper, and carried unanimously. The chairman was desired to send the petition to the Lord Mayor for presentation.—Monday, May 10, a large and interesting meeting was held in the Baptist Chapel, Borough road, presided over by the minister, Rev. J. Harcourt, and ably addressed by Rev. Professor Kirk, Rev. T. Bennet (Plymouth), Mr. Alderman Strachan, Mr. Pyper, and Rev. Dr. Gale. A petition to Right Hon. A. H. Layard was adopted with a hearty and unanimous "Aye," and without a single "No." The Rev. Dawson Burns moved, and Mr. Insull seconded a vote of thanks to the chairman, which was carried *nem. diss.*, and suitably responded to.—Tuesday, May 11, another large open-air meeting was held in the Lismore circus, followed by a crowded meeting in the Albert Hall, Kenish New town, when Mr. Tur-

pin presided, and addresses were delivered by R. Simpson, Esq. (of Glasgow), Alderman Strachan, Mr. Howatt (Dumfries), Mr. Pyper, Rev. Dr. Gale, Rev. Dawson Burns, and Mr. Robinson. A petition was enthusiastically carried.—14th May, Mr. Pyper presided at a meeting in Albert Hall, Kentish Town, in the room of Mr. Dalway, M.P., who was unable to attend, when a most interesting musical entertainment was given by the Poland Street Temperance Hand Bell Ringers.—18th May, the Annual Conference of the United Kingdom Band of Hope Union was held in the Lecture Hall of the Sunday School Union, Old Bailey. Rev. Dr. Burns presided, and among the speakers were Rev. Dawson Burns, M.A., Dr. Edmunds, and Mr. Pyper. The Annual Meeting was held in the evening in the Exeter Hall, which was crowded in every part. Mr. W. D. Lucas-Shadwell, J.P., presided, several addresses were delivered, and a choir of 500 children sang a number of temperance melodies in first-class style, under the leadership of Mr. F. S. Nith.—25th May, the Annual *Conversazione* of the National Temperance League was held at the City Terminus Hotel, and was a great success. The *Conversazione* was preceded by the important Medical Conference, which has been already noticed in our columns.—1st June, a highly influential Conference in behalf of Sunday Closing was held in Westminster Palace Hotel. Mr. Bazley, M.P., presided, and Mr. T. Whitworth and several other Members of Parliament took part in the proceedings.—7th and 8th June, a great Conference was held in the rooms of the Society of Arts, Adelphi, to consider the best means to adopt for the improvement of the licensing system. The Archbishop of York presided, and a large number of Members of Parliament, including Mr. William Johnston, Ballykilbeg, were present. Among those who took part in the discussions were Archbishop Manning, Mr. E. Baines, M.P., Sir J. Bowring, Sir H. Johnston, M.P., Lord Sidmouth, Alderman M'Carter, M.P., Lord Cavendish, M.P., Mr. Rylands, M.P., Rev. D. Burns, M.A., and Dr. Martin.—21st June, a large Tea Meeting of Petition Canvassers was held under the auspices of the London Auxiliary to the United Kingdom Alliance, in the Lecture Hall, 387 Strand. Mr. T. W. Ellis presided, and among the speakers were Rev. Dawson Burns, Mr. J. H. Raper, and Mr. J. Hilton.—26th July, several temperance societies held a united open-air demonstration in Westcombe Park. Mr. Angerstein, late M.P. for Greenwich, proprietor of the park, presided at a meeting held at three o'clock, and among the speakers were Mr. M. R. Dalway, M.P., Rev. D. Burns, and Mr. T. I. White. During the past month the National Temperance League have been making extensive preparations for their Great Annual Crystal Palace Fete on 31st August, which will be noticed in our next.

NEWCASTLE.—Numerous Temperance and Sabbath-school excursions have been made to Newcastle during the summer months. This is only what we expected on the completion of the new line of railway to that beautiful spot, for there is no place in the north of Ireland equal to Newcastle for such purposes. On Saturday, 24th July, the members of the Belfast Rechabite Societies left

Belfast by a special train, at 10 o'clock, accompanied with the Juvenile Rechabite Flute Band, under the leadership of Mr. M'Auley. The performance of the band was admirable. On arriving at Newcastle the excursionists, preceded by the band, made their way to the beautiful grounds of Lady Annesley, around the base of Slieve Donard, which her ladyship so kindly throws open for the enjoyment of all visitors. Her ladyship was out in front of Donard Lodge as some of the excursionists were passing, and asked one of them how many had come by the train. Excursionist replied about 500. "I am glad to hear it," said her ladyship. "I wish we had more teetotalers. I have been one myself for many years. Drinking is undoubtedly the great curse of Ireland." Excursionist, "The best bill, my lady, that Parliament could now pass for Ireland would be one to disestablish the Public Houses." Her ladyship, laughing, "I wish they would, and disendow them too." Having visited the different places of interest in the demesne, the party met opposite the lodge at four o'clock; and Mr. John Reid, District Chief Ruler, in the name of the Rechabites, having thanked her ladyship for her kindness in granting permission to visit the grounds, for her sympathy with their cause, and expressed the pleasure they had had that day, Lady Annesley said that they were heartily welcome, and she was glad they had enjoyed themselves. The train started for home at five o'clock, arriving in town without the slightest mishap. Messrs. Reid, Holywood, and Murphy deserve great credit for the way in which the excursion was carried out.

#### TO READERS AND CORRESPONDENTS.

The "Juvenile Department" will receive extra space next month on account of the matter for it being crushed out in this number. Also held over for want of room:—"Literary Notices," "Obituary Notices" of Alexander Duff, Belfast; William Spriggs, London; and Rev. J. L. Rentoul, Ballymoney; "The Evangelical Witness and Total Abstinence—the Reviewer Reviewed," by Rev. G. H. Shanks; "Liberty of Conscience," by Robert Harper; "Dean Alford on the Marriage of Cans," No. 2; "List of Eminent Abstinents," by Alexander Hutchinson; and reports of a large number of temperance meetings.

Arohd, M'Cree, Strabane.—Your letter was duly received, and will be noticed in our next.

Three or more copies of the JOURNAL on pre-payment are sent to any address POST FREE. Three shillings will thus secure to three individuals a copy each of the JOURNAL monthly for a year addressed to any one of them in any part of the country. Orders for advertisements and Journals forwarded to WM. BROWN, 68 Ann Street, Belfast, are promptly attended to.

The volume for 1868 may be had bound for 1s. 6d. It contains ten articles by Dr. F. R. Lees, Rev. William Ritchie, Rev. Professor Kirk, and others, in reply to Dr. Murphy's Pamphlet on "Wine in the Bible"; "Jontroversy on Communion Wine," in ten monthly parts; an original Temperance Tale, entitled "Good Old Path," complete in twelve chapters, by Miriam Drake; and a great variety of interesting and instructive matter on all phases of the temperance question, by such writers as A. J. O., Dr. Edmunds, Rev. Dr. Morgan, Dr. Munroe, Rev. G. H. Shanks, and Henry Pitman.

All contributions for the JOURNAL and Books for Review should be addressed to the Editor, JOHN PYPER, 23 Canning Street, Belfast.

All Communications on the business of the League should be addressed to E. ALLWORTHY, Secretary, 14 Donegal Street, Belfast.

# THE IRISH TEMPERANCE LEAGUE JOURNAL.

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[ONE PENNY.]

## Alcoholic Medication.

**T**HAT alcohol is a poison is now universally admitted by scientific writers, and that alcoholic liquors are unwholesome is rarely denied by them. But that alcohol is a valuable and indispensable medicine is still a prevalent opinion. That this opinion is a dangerous and pernicious error is becoming more and more evident every day. The ordinary drinking of intoxicants, under the name of medicine, is a fruitful source of disease, drunkenness, and death. This is the conclusion forced upon the mind of any one who gives the subject a full and candid investigation. In proof of this it might be sufficient to refer our readers to the numerous articles, written by so many eminent physicians, that have already appeared in our columns. We beg special attention to the able paper by Dr. Munroe, which appears at another page.

If alcoholic medicine were prescribed and used as other drugs are, we would not have so much reason to complain on this point. Other poisonous medicines are carefully weighed or measured, and labelled with directions to be taken at stated intervals for a limited time. And it is well known that after a certain period any drug ceases to produce its primary effect upon the system, so that the dose has to be increased, or else the medicine stopped or changed. But alcohol is absurdly—may we not say wickedly?—exempted from all such care and restriction by many practitioners; and the consequences of this recklessness are most disastrous. To recommend a person, who is attending to the ordinary duties of life, to use any form of intoxicating liquor daily for an indefinite period, is not a

medical advice at all, but an advice against teetotalism, which it becomes the duty of the temperance advocate to repel by every legitimate means in his power. Alcohol taken in obedience to such a prescription, under the name of medicine, will have the same effect upon the drinker, as it would have if drunk under the name of beverage. It will have the usual tendency to beget the ever-increasing desire for larger and larger quantities, which so frequently ends in confirmed inebriation. Dr. Barker says—"I have known several ladies to become confirmed drunkards, the primary cause being a taste for stimulants, which was acquired by alcoholic drink being administered to them as medicine." This medical drinking is, indeed, the most seductive kind of drinking, because it can be practised conscientiously. The temperance movement has shed so much light on the evil nature of using alcoholic beverages, that but few can now imbibe them as such with an easy conscience. But the "doctor's advice" generally throws the conscience off its guard in this matter, and the pitiable victim is given over to the "strong delusion" of believing that he is benefiting his constitution, while he is sapping the very foundation of his health, both physical and moral.

This system of alcoholic medication is not only evil in its nature, but is terribly prevalent. It is continually creating drunkards among the temperate, and dragging back into the pit of drunkenness numberless reformed inebriates. Dr. Bennet says—"One great fault I find with my medical brethren is their ordering reclaimed drunkards to take wine and

porter during convalescence. I can point to many cases in which they have been the cause of relapse." Dr. Bayley writes—"There is a fearful amount of moral and physical ruin resulting to mankind from the medical use of alcohol. Too many cases of drink-produced woe, both within and without the pale of the profession, are traceable to medical advice in the use of alcoholics. This is perfectly unjustifiable, since ample experience has shown the use of them to be unnecessary."

No intelligent person can give even a slight attention to this subject without at least agreeing with Dr. Bayley that alcoholic medication is "unnecessary." In the rare cases in which there is still some appearance of scientific reason for administering alcohol, some other poison of the same class, for which there exists no prevalent and dangerous appetite in the community could easily be used as a substitute. It is therefore the bounden duty of Christian physicians and patients to use some substitute for alcohol in our times and circumstances, even if it could be proved to be a useful medicine in itself (See, Rom. xiv. 21. 1 Cor. viii. 13; ix. 22. 2 Cor. xi. 29.) Here is a legitimate sphere for urging obedience to the law of Christian expediency. There is no room for this law with regard to the beverage use of intoxicants, except in the case of those who are ignorant of the simple truth that alcohol is a poison and that alcoholic beverages are unwholesome. It is not merely expedient, it is an absolute moral duty, to abstain from the use of

what is unwholesome. But the inspired apostle of the Gentiles had no doubt about the wholesomeness of flesh meat, and yet he says—"If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." So the Christian should say now—"If alcoholic medicine make my brother to offend, I will use no alcoholic medicine while the world standeth, lest I make my brother to offend." How was the apostle justified in abstaining from what was wholesome, the use of which would have strengthened him for the discharge of the great duties of his laborious life? Because he could use other food that would answer the same end, and the use of which would cast no stumbling-block in a brother's way. Just so now with Christians and alcoholic medicine, granting, for the sake of argument, which we are far from doing in reality, that there is no more doubt about its usefulness to the diseased, than about that of flesh meat to the healthy.

Our conclusion is that true medical science leaves little, if any, justification for alcoholic medication; and that such science, supplemented by Christian love, leaves "no quarter" for it whatever. We earnestly commend this thought to Christian physicians and patients.

"Hark! what cry arrests the ear?  
'Tis the accent of despair!  
'Men of God, to you we cry,  
Help us, Christians, or we die!'  
'Tis the dying drunkard's prayer,  
Sinking into dark despair."

## The "Evangelical Witness" and Total Abstinence—

### THE REVIEWER REVIEWED.

*To the Editor of the Irish Temperance League Journal.*

**M**Y DEAR SIR,—The Editor of the *Evangelical Witness* having refused to allow any answer to Dr. Laurie's article to appear in his magazine, refuses also, of course, to give insertion to a reply to his critique on *Bible Temperance*. I therefore respectfully ask space in your useful *Journal* for a few sentences on the subject. I know that some readers of the *Witness*, who feel that they cannot come to a decision without *hearing both sides*, have been much disappointed by the Editor's conduct in this matter, and feel thankful that by means of your valuable *Journal* they have the opportunity, which the *Witness* would deny them, of *impartially* considering the subject. The Editor of the *Witness* commences the controversy—copies into his maga-

zine the strongest arguments, *on one side*, which he can meet with in other publications, and refuses a single word in reply!!

In offering a few remarks on his review of my pamphlet, I beg to say first of all, that I highly appreciate and cordially reciprocate the Editor's kind feelings expressed in the opening words, and I wish I deserved them better. With reference to his wish, that I "had continued to base my advocacy on the principles long ago adopted by the Assembly's Temperance Association," I beg to say that it is not *I* who have withdrawn from that association, nor from those principles. Those principles are to the effect that whether or not the Bible ever sanctioned the use of intoxicating beverages, we have, at all events, *Bible warrant* for totally abstaining, in present times

and circumstances, from all our intoxicating liquors as beverages. This I continue still to maintain most ardently. The principles of the Assembly's Temperance Association do not affirm that the Bible sanctions any alcoholic beverage. They do not *forbid* us to believe with Rev. Dr. Douglas and other professors of Hebrew, and many eminent and orthodox divines, that the Bible absolutely discountenances the use of all alcoholic liquors as beverages. They only assert that whatever may be the Bible verdict on that disputed point, one thing is certain, namely, that the Bible sanctions total abstinence at the present time in this country from all our intoxicants. I can, therefore, most truly adopt Mr. Killen's own words, with only the change of a name, and say, I "greatly wish that Mr. Killen had continued to base his advocacy on the principles long ago adopted by the Assembly's Temperance Association."

My reviewer insinuates (he does not expressly say it) that I have misquoted or misrepresented the Rev. Smylie Robson. I think this is unworthy of Mr. Killen. He could not but know, if he carefully read my pamphlet, that I quoted Mr. Robson for the purpose of showing, *not* that he held my views in regard to the Temperance question (I do not know whether he does or not, nor do I care, so far as my argument is concerned), but that he maintains most strenuously that the proper and main use of the vine is not to produce intoxicating liquor. Does the reviewer deny this? If one is led to suppose that Mr. Robson's statements prove him to hold my views on the subject of Temperance, I cannot help that. I did not express the supposition, nor say anything to lead any one to make it. I simply gave Mr. Robson's own words, and stated what Mr. Killen does not deny. Why, then, does he insinuate that I misquoted or misrepresented Mr. Robson?

Lengthened remarks are not necessary; for, apart from the insinuation just referred to, with reference to my quotation from Mr. Robson, and a denial of the trustworthiness of Dr. Duff's tes-

timony—of which more shortly—my critic makes no attempt to point out a single error in my pamphlet; not that he wanted the will to do so, as is abundantly obvious from such expressions as "utter failure;" "utterly untenable and eminently dangerous ground;" "overthrow all the principles of accurate hermeneutics;" "he has not driven him (Dr. Murphy) from one of his positions, nor in the least shaken our confidence in the correctness of the opinions of our esteemed Professor of Hebrew;" which are just the reviewer's own opinions, unsupported by a single argument. Those who believe that his opinions can never be wrong will believe them.

Our reviewer boasts of the testimonies produced by Dr. Laurie; but I have shown, in my reply to that writer, which you so kindly admitted into the pages of your excellent *Journal*, when it was refused a place in the *Evangelical Witness*, that all those testimonies can be explained in harmony with the theory which he condemns, while I have produced testimonies from other travellers and missionaries of equal credibility which cannot be harmonized with the theory he holds, but which completely overthrow it. Not one of these testimonies does our reviewer (nor Dr. Laurie either) attempt to explain or invalidate, except that of Dr. Duff. He does not complain that I have misrepresented this eminent Free Church missionary; he only hesitates to receive his testimony as trustworthy, alleging that he (the reviewer) "believes that the intoxicating quality was not wholly wanting in the wine," which Dr. Duff asserts was "*not* an intoxicating but a nutritious beverage," and which the Dr. saw the peasants using three times a day at their meals.\* My reviewer, however, admits that a full tumbler of such wine, drunk every day at dinner, produces no more effect than if it were "so much milk"; and that even when, "*to test the matter*," his informant drank a second tumbler, "it affected his head only *very slightly*;" about as much, I suppose, as a cup of strong tea or coffee might do. But, even if Dr. Duff's evidence were put out of court, which has not yet been done, enough would remain, wholly unchallenged by my reviewer, to substantiate my ground, and to demonstrate *his* to be an "utter failure"—"wholly untenable."

My reviewer argues that "it overthrows all the principles of accurate hermeneutics to say that

\* If all the office-bearers and members of the Assembly's Temperance Association, who hold more advanced temperance sentiments than Mr. Killen's expediency ones, were taken out of it, there would be nothing left worthy the name of a temperance association. The same might be said of every temperance organisation in Christendom. All earnest, persevering workers in our good cause soon come to understand that the upas tree we seek to eradicate is too firmly rooted, to yield permanently before the gentle touches of that expediency advocacy, which the "Evangelical Witness" would alone tolerate. We have no doubt Mr. Killen himself would have seen this long ago, if he had wisely continued a total abstainer and a zealous advocate of the cause since he came to Belfast, as he was while in the country.—Ed.

\* Our opponents are surely hard pressed in upholding their undermined theory, when they are driven to insinuate, as the "Witness" does, that a man like Dr. Duff is so ignorant, as not to know that fermented wine is intoxicating! If we so treated a man of equal eminence, who writes upon their side, what would be said of us?—Ed.

we are to believe that the wine which made Noah drunk was a fermented, and intoxicating, and bad thing; and that that which Melchizedec presented to Abraham was an unfermented, and unintoxicating, and good thing, when precisely the same word is used to denote both, without the slightest note of difference." If so, then it follows that it also "overthrows all the principles of accurate hermeneutics to say that we are to believe" that the heaven, where is the dwelling of God and of the blessed, is different from the heaven where the atmosphere is, "when precisely the same word is used to denote both, without the slightest note of difference;" or that the Eternal Spirit is different from the *wind* that blows, "when precisely the same word is used to denote both, without the slightest note of difference." My reviewer's principles of interpretation would enable the infidel to argue there is no heaven and no Eternal Spirit! Whose theory is it which is "eminently dangerous," and "overthrows all the principles of accurate hermeneutics, and introduces a system of interpretation which will shift and change as the exigencies of a favorite theory may require?"

I have shown in your pages that Dr. Laurie outrages all the principles of Biblical criticism, in asserting "that Hos. iv. 11, *settles* the fluidity and intoxicating quality of *tiros*;" and I have appealed to Professor Porter to say whether I am not right. The Professor is silent, and his "silence gives consent." And I have now shown that the Editor of the *Evangelical Witness* also outrages all the principles of Biblical criticism in his criticism of my pamphlet, which I have just exposed. "Utterly untenable and eminently dangerous" is the theory maintained by Dr. Laurie and my reviewer, supported, as it is, only by a canon of interpretation, which, if true, would disprove the existence of either heaven or Holy Spirit.

On another ground, also, it is "eminently dangerous," for it makes the Bible to approve of what is already regarded by many scientific men as a decidedly unwholesome beverage, and will yet be universally so acknowledged. How glad infidels are at the views held on this subject by those whom the Editor of the *Evangelical Witness* represents; just as they were glad when leading divines maintained that American slavery was countenanced by the Word of God. To make the Bible to appear opposed to physical facts, and at variance with common morality, is surely a work of Satan.

My reviewer actually concedes all I need to ask, when he admits (as it seems) that "*unintoxicating wines were known in Scripture times*

*and lands*," as does also Dr. Laurie, when, with amazing inconsistency and self-contradiction, he admits that "unintoxicating wine is known in history," and known "as a luxury," too. In this admission Mr. Killen contradicts Dr. Murphy, who, contrary to his own definitions, founds his conclusions on the assumption that there is *no unintoxicating wine* spoken of in the Bible; being quite aware that to admit there is would be fatal to his whole theory. And yet our reviewer has the coolness to assert that I have "not driven Dr. Murphy from one of his positions, nor in the least shaken his (the reviewer's) confidence in the correctness of the opinions of our esteemed Professor of Hebrew!"

In conclusion, I beg respectfully to put it to the Christian conscience of my esteemed reviewer and the divines whom he represents, whether or not it be "expedient," in present times, to teach that the Bible always sanctioned the use of intoxicating liquor as a beverage, and that the Christian religion requires its use in its most holy ordinance. Is it come to this, that what the cause of temperance now requires, first and foremost, is, to give warning that the Bible is a *wine-drinking book* (that is, intoxicating wine); and that those who deny it are to be more dreaded and opposed than are publicans and those engaged in the liquor traffic? So long as eminent divines teach thus, can it be otherwise than that the nations called Christian shall ever be the most drunken of all nations on the face of the earth? O how Jesus is wounded in the house of His friends, by those who represent His religion as requiring the use of alcohol, what none of the false religions of the world now does!

But they say total abstinence is Scriptural, if advocated on the ground of expediency. Why, then, do they not themselves practise it, and advocate it on that ground, instead of acting a part which turns people from total abstinence, and leads those who were total abstainers to get drunk again? The principle of expediency is a very good principle for those who have Christianity enough to appreciate and obey it; but who are they? When men of such high Christian character as my reviewer and Professors of Divinity in the Presbyterian Church cannot appreciate it and act on it, who can? Is it to be expected that creatures who are fond of drink, and, therefore, far deficient in Christian character, will be able to obey a principle which fails to secure obedience from those who are regarded as Christians of the highest type?

I am, dear Sir, yours truly,

G. H. SHANKS.

## WEAR AND TEAR.

BY MIRIAM DRAKE.

### CHAPTER X.

#### MARRIED IN HASTE.

**S**TEPHEN ran speedily along the road to ruin for a year, and then he suddenly stopped drinking, and was seen no more in public houses. It was one of those seasons of amendment, through which almost every drunkard occasionally passes, when the slumbering conscience awakes, and the cravings of the higher nature become so strong that he is willing, for the time, to deny the vitiated cravings of the lower, rather than run the risk of that eternal thirst, which all who refuse the Water of Life here, must endure hereafter. His friends had not much faith in the permanency of the reformation. "He may keep steady for a time, but when a man once becomes fond of drink he is lost," said many, who, by precept and example, had encouraged him to acquire the taste, and only discovered the danger of it when the mischief was done. But love is always hopeful; and Marjory, believing that her constant prayers for Stephen had been heard, and that this was the answer, thanked God every day with a full heart, for his amendment. The intensity of her sympathy taught her what a struggle it cost him to abstain; but she knew that each time he conquered the inclination for alcohol, he gained so much strength for the next conflict, and when two months passed without him having tasted it, she believed that the victory was gained. At the end of that time he went to the sea side, and the evening before he left Greyford, he came to the manse to say good-bye. Mrs. Montgomery, supposing Marjory's girlish fancy for him to have been long since lost in the mire of his ill-doings, had no fear now in leaving her alone with him, while she was herself busy in the dairy; and even the softened expression on the face of each, when she returned to the room and found them standing at the window, apparently contemplating a clump of Provence roses, did not alarm her. When he was gone, Marjory, with tears in her eyes, told her mother something of what had passed. "I never heard him speak so feelingly before," she said in a subdued voice. "He says he never felt the sinfulness of a wasted life, as he has done for the last two months, but that with God's help he will retrieve the past yet." But had Mrs. Montgomery known how he had also said that when the past should be retrieved he would ask Marjory to forgive it, she might not have exclaimed so heartily, "Poor fellow, I hope he will—I do trust he will!"

He had been gone a little more than a month, when Marjory rose one morning with a strong impression that she would hear from him. He had written once to them since he left home, complaining of loneliness and bad spirits, and Mrs. Montgomery had pitied him so much that she had written him a very long, kind letter in reply, to which Marjory added a postscript, and had felt rather aggrieved when he took no notice of it. Marjory knew that his first letter, though addressed to her mother, was really intended for her, and looked out anxiously for another. This particular morning she was certain that it would come. He had been much in her mind the previous day, and her heart felt so drawn toward him, that she could hardly leave off praying for him before retiring to rest, and continued her petitions even through her sleep. Then, just before she awoke in the morning, she dreamed that she was sitting with her hand in his, and that he was asking her to be his wife, and vowing never to set so as to forfeit her respect. She awoke with his words ringing in her ears, and her heart throbbing with joy, and could scarcely believe, for a little, that it was only a vivid dream. Even when convinced of it the effect remained; she would hear from him she knew, and as she went about settling the parlor after breakfast, there was a soft, hopeful light in her blue eyes that Maurice Hope observed and wondered what had called it up. The birds seemed to partake of her spirit that bright spring morning, and one dapple throated thrush was carolling his joy so ecstatically, from a neighboring poplar, that it was a marvel he did not sing himself off the branch on which he perched. Mr. Hope raised the window to get the full benefit of the song, and as he did so he saw the postman come up the avenue with letters and papers in his hand. He reached to take them through the open sash, but Marjory was too quick for him, and leaning out of the window received them herself. He saw her look of eagerness change to one of disappointment when she found that the letters were all for him, and that there was nothing for her but a newspaper directed in an angular, female hand, which he did not remember ever to have seen before. "Only a paper!" she exclaimed, under her breath, as she pulled off the cover, and turned mechanically to the column supposed to possess most interest for her sex. Her eyes were dim with unshed tears as she glanced over the names of those who had been replenishing the earth—over them, literally,

for she saw nothing, either there or in the notices of marriages to which she next looked, till suddenly one name started up from the paper in letters of fire, burnt its way through the mist before her eyes, till it scorched into heart and brain. "Stephen Parker, Esq., Parkmount, Greyford." What did Stephen Parker's name do there? she asked herself, but for full five minutes she sat, too much paralyzed to find the answer. Surely she was dreaming, she thought, snatching eagerly at the hope as people do in moments of supreme misery; but no, she was sitting in the parlor of the manse. Mr. Hope was there too, not two yards off, watching her even while he pretended to be reading his letters, and the *Northern Chronicle* was really in her hand, with Stephen's name staring at her from it till she felt mesmerized. After a little she was able to take her eyes from that one name, and read farther; and then she went back and spelled it all out word by word, like an infant who was only learning to read:—"May 7, at the Presbyterian Church, Baytown, Stephen Parker, Esq., Parkmount, Greyford, to Elizabeth, only daughter of the late Mr. Samuel White, Baytown." That was all, and as soon as she had mastered it the paper slipped from her benumbed fingers, and she was falling on the floor when Maurice caught her. He did not raise any alarm, but laid her down at the open window till she revived; and when she opened her eyes, with such a look of woe in them that his heart bled for her, he looked as if he thought her fainting, the most natural thing in the world, and advised her to go out and work among the flowers lest she should do it again. When she was gone, staggering a little as she walked, and putting down her feet in an uncertain way, as if she was not sure whether the ground was still where it had been or no, Maurice took up the paper she had dropped. "Poor wounded heart; God heal you!" he exclaimed tenderly, when he saw that Stephen was married. Mr. and Mrs. Montgomery were full of astonishment when Maurice told them the news, and when after a while Marjory came in, looking much as usual, except for a certain expression in her eyes, which no one but Mr. Hope observed, they called upon her to marvel with them; and she performed the duty so satisfactorily as to cause them to forget that Stephen Parker's marriage might be calculated to excite any other feelings besides those of astonishment in her breast.

Stephen remained some weeks longer in Baytown, and then he brought his bride home to Greyford, where her advent created a good deal

of excitement, no one of any consequence having been married in the neighborhood for twenty years or upwards. The Greyfordians made diligent inquiry as to who Mr. Samuel White, of Baytown, had been; and finding that he was while alive one of the idle nondescript characters so common at watering places, and that since he died his widow and daughter had kept a whiskey shop and boarding house, some of them shook their heads dismally, and hoped it would not be "Wed in haste, repent at leisure" with poor Stephen. Others looked at the brighter side, and said that it was probably a case of love at first sight, and that having sown his wild oats, Stephen would now settle down into a steady, married man—forgetting that as men sow they must reap, and that if men sow wild oats in youth, they cannot gather a crop of good corn in middle age, unless God in His mercy interrupt the course of nature, and perform a special miracle on their behalf. He *may* do so, but He has nowhere promised that He will; and even when He does, the reaping time of evil comes surely sometime, as many a penitent, but heart-broken father can testify, whose grey hairs have been brought with sorrow to the grave by sons, who follow the example of his early, instead of the precepts of his later, years.

Mrs. Parker was first seen in Mr. Montgomery's church, where she divided the attention with Mr. Hope, who, though powerful and impressive as usual, was unable to keep numerous eyes from turning every five minutes to Stephen's pew, or to prevent the whispered comments of some of the more volatile of the *elite* of the congregation, whose interest in the bride surpassed their interest in the sermon. She was a tall, dashing-looking woman, with a fine figure, and a face that would have been handsome, had it not been for the bold, unfeminine expression, for which her large, strongly-marked features were only partly to blame—unless, indeed, the features form the character, which, in turn, moulds the expression, and that is scarcely likely. She was by no means a bashful bride; she seemed to know instinctively that she was the subject of unfavorable criticism, and stared about her, in a defiant sort of way, that shocked alike the sober matrons, who remembered their own "first appearance" in church, and the modest maids who looked forward reverently to the time when they, too, should sit down in God's house for the first time, with another head, besides the Head of the church, over them. And when Stephen's friends went, in accordance with the custom of the country, to offer their congratulations, Mrs.



Parker's repellant, "I'm as 'good as 'you " manner would have told them, if nothing else had, that she was not as good in any sense.

The Montgomerys were the first to wish Stephen and his bride happiness, and Marjory's voice did not falter once, as she bade another welcome to the place that should have been hers. Stephen looked downcast and ill at ease as he received her congratulations; he avoided her eye; he touched her hand, and then let it drop; all the old heartiness was gone from his manner, all the hope from his life; and she left the house sick at heart, knowing that whatever glamor his wife had thrown over him, it was gone already; that there was no more happiness for him in this world, and that the last act in his ruin was now consummated. It takes long to perfect love; till she

saw his bride, the bitterest drop in Marjory's cup had been, that Stephen could so soon love another better than herself. But now she would have given her very life to know that such was the case—to know that he was happy with a good girl, who would help him to rise from the degradation into which he had fallen, instead of bound against his will to this vulgar woman—vulgar with the vulgarity of nature that is to be found in every rank of life, that education and good society may gloss over, but can never eradicate. And for hours after the others were sleeping that night, Marjory lay weeping bitterly, no longer for herself, but for her ruined friend.

Stephen, Stephen, what bewitched you!

(*To be continued.*)

## Liberty of Conscience.

*To the Editor of the Irish Temperance League Journal.*

**M**Y DEAR SIR,—As certain differences have arisen in Donoughmore Congregation, of which, until very recently, I was a member, regarding the kind of wine that should be used at the Lord's Supper, and as a good deal of misapprehension exists in the minds of many in this locality on the subject, you will do me a great favor by allowing this letter a place in an early issue of your valuable *Journal*, which I rejoice to know has a large circulation in this neighborhood, especially in Donoughmore Congregation, still endeared to my heart by memories which time can never efface.

Sir, I hold, with a goodly number in this neighborhood, both teetotalers and non-teetotalers, that the Scriptural and proper emblem of the Saviour's blood is unfermented, unintoxicating wine. Believing it to be un-Scriptural, and wrong in every sense, to use intoxicating liquor at the Lord's Table, we brought the matter before the Session of Donoughmore Congregation, and respectfully requested that our conscientious convictions should be regarded, and that we should not be forced to partake of an emblem at the Lord's Table which our consciences condemned. Although we gave various reasons for our belief on this subject, reasons which the Session were unable to refute, yet they decided that we must either take the intoxicating cup or stay away from the ordinance altogether. Now we hold this decision of the Session to be most unjust and intolerant. We think there should be entire liberty of conscience in this matter. Some people in the neighborhood seem to be under the impression

that we wanted to force those who differed from us in opinion to take the unfermented wine. I need hardly say we never intended any such thing, nor could we for a moment sanction such a course. If others hold that intoxicating wine should be used at the Lord's Supper, I would be sorry indeed to force their conscience, and so I believe would every one who agrees with me as to what is the proper emblem. Why then, we ask, will not the same liberty to worship God as our consciences dictate be accorded to us by those who differ from us in opinion upon this subject? I know it is objected that this would not be communion. Well, I ask in reply, how can there be communion when in order to obtain it I am called upon to violate my conscience by acting, if not telling, a lie at the Sacramental Table? This I certainly do if, when the minister says I now put into your hands the emblem of Christ's blood, I put forth my hand and take the offered cup while I believe in my heart, on the authority of God's own Word, that it is not an emblem of Christ's blood, but of His wrath. Whatever others may do, this sin I for one cannot be guilty of. By following such a course, while there might be an outward semblance of communion, there would be an inward experience of disunion, that could not but be offensive to the Holy One we profess to worship. But by allowing every communicant to worship as his own conscience dictates, while we might want a little of the outward semblance of communion, we would have far more of the inward reality—a reality which cannot exist where one man usurps that authority

over the conscience of another, which God alone has a right to exercise. Again, it is objected that the emblem is nothing, and that we should be so much taken up in contemplating the thing signified as to overlook the sign altogether. Well, for my part, I cannot entirely overlook the sign, and if our brethren, who differ from us in opinion, deem it a matter of no importance what emblem is used, should they not then, in sympathy for us, their weaker brethren, substitute unfermented for intoxicating wine, and thus remove from our path a cause of stumbling and offence. By doing this, they would merely reduce to practice the Scripture injunction, "Ye that are strong ought to bear the infirmities of the weak, and not to please yourselves."

Permit me to add, Sir, that I am a Presbyterian, and love the Church of my forefathers; but I cannot, and will not, submit to intolerance and injustice at the hands of any Session. And I ask my brethren of the Congregation of Donoughmore, will they bear out their Session in the tyrannical decision to which I have alluded? I say to them, you pride yourselves on being descended from those brave men who dyed the heath-clad hills of Scotland with their blood in vindication of Heaven's birth-right to man, liberty to worship God according to the dictates of his own conscience. Will you prove yourselves the worthy descendants of Scotland's martyred heroes, by standing up for the same immortal principles for which they laid down their lives in the moorland and glen? Or, like the Pharisees, while you build the tombs of the prophets, will you exemplify or endorse the spirit of those who slew them? I shall hope better things of my former fellow-worshippers in Donoughmore, and that the Session itself, on fuller consideration of

the whole case, will see that their decision was wrong, and rescind it. I make this appeal, not so much on my own behalf, as on behalf of those who hold the same principles as I do, and are still members of Donoughmore Congregation, and who, so long as they remain there, must either neglect to comply with the command, "This do in remembrance of me," or else act a lie at the Lord's Table.

There is another matter to which I would like to refer in conclusion. On Sabbath, 15th inst., the Rev. R. Boyle, of Raphoe, was officiating in Ballindrate Presbyterian Church, and at the close of the service, by request, he read an announcement to the congregation, intimating that the Rev. J. Corkey, LL.B., would deliver a lecture on Temperance in the Market House, Castlefin, on the following Wednesday evening. Mr. Boyle urged the Ballindrate people to go and hear Mr. Corkey, but warned them to beware of those "troublers of Israel," who taught that wine on the Lord's Table was the drunkard's drink, and against whom the doors of all the churches were being closed.\* Now, Sir, I consider the rev. gentleman's discharge of ecclesiastical thunder quite uncalled for. I now beg to inform him that if he had taken the trouble of coming over to Castlefin on the evening mentioned, he would have heard Mr. Corkey manfully and conclusively advocate views on the wine question as extreme as any held by the "troublers of Israel." When I heard the term, "troublers of Israel," my heart leaped for joy, as I remembered that it was a wicked king who made Israel to sin, who of old applied that term of reproach to God's fearless and faithful prophet, Elijah; and I pray God that all who have adopted our extremely Scriptural views on the wine question may ever be found as courage-

### \*A CHALLENGE.

This is not the first time Mr. Boyle has used the pulpit for a similar purpose. Has he warned his hearers as often and as earnestly against patronizing the public house, as against adopting the sentiments of advanced teetotalers? Which of the two is the more dangerous to the temporal and eternal interests of those over whom he exercises his ministerial influence? Mr. Boyle is an able reasoner and a fluent speaker, whose personal friendship I highly esteem. I am aware that few could excel him in exposing what he knows to be un-Scriptural and irrational. Notwithstanding, I hereby challenge him to a public discussion of the question at issue between him and those whom he styles "troublers of Israel," in Raphoe, Ballindrate, Strabane, or any other suitable place. If he prefer to discuss the subject with the pen, I shall give him space for that purpose in these columns, page for page, as long as he pleases. I also hereby give a similar challenge to any Minister or Professor in Ireland, who holds that the Bible contains Divine sanction for the use of intoxicating drink, and I authorize the friends of total abstinence to make any use they please of this challenge in their respective localities. I publish this apparently pretentious challenge, not from any overweening confidence in my own abilities as a debater or controversialist, but from a profound sense of the validity and importance of the strangely unpopular but growing doctrine, that the Bible is absolutely a total abstinence book. It is easy to denounce the doctrine and its adherents as Mr. Boyle does, where there is no opportunity to defend them, but I defy him or anybody else to give Scriptural reasons for doing so.

JOHN PYPER.

ous and obedient in rebaking sin and error in the church as was the fiery prophet of Horeb. And though for our testimony we may sometimes be shut out of the synagogue, let us gladly take our place with our Master, without the camp, bearing His reproach. Mr. Boyle says we teach that the wine on the Lord's Table is the drunkard's drink. We do so teach, if it be intoxicating wine, and nobody can refute our doctrine. Not very long since I heard a minister on a Communion Sabbath fencing the tables, and he told the congregation that if any of them had been drinking the cup of devils since the previous communion, and

had not repented of this sin, they should not come to the Table of the Lord. Now, if intoxicating drink is the cup of devils in the public-house, by what process is it converted into the cup of blessing when brought into the church? Mr. Boyle may, perhaps, be able to reconcile this contradiction, but for my part I could as easily believe in the doctrine of transubstantiation.

Apologizing for having trespassed so much on your valuable space,

I am, dear Sir, very truly yours,

ROBERT HARPER.

Castlefin, 21st August, 1869.

## Alcohol as a Medicine.—No. 6.

BY DR. HENRY MUNROE, HULL.

(A Paper read at the Great Medical Temperance Conference held in London, on 25th May.)

**A**FTER more than thirty years' professional experience, I have come to the conclusion that alcohol is injurious to the body in health, and disputable as a curative agent in disease. It is now many years since I left off taking it in any form; and my own experience tells me that I can work more cheerfully, breathe more freely, and enjoy life more happily without it than I ever could with it. This is not only my own experience, but that of almost all who have tried the experiment of the two ways of living; but so powerful are the inducements arising from appetite, custom, and fashion, to partake of intoxicating beverages, that it is difficult to convince the public to believe those scientific truths which proclaim that alcohol is a poison and not a food. Even scientific men require, after all, some scientific proof of the use of alcohol, in certain forms, in health. If possible, they want to arrive at the knowledge of what amount of alcohol may be taken by a civilized man, and yet keep in health! Scientific facts strongly tend to show that the mental, vital, and physical powers of man in health, are, on the whole, depressed and maimed by the use of alcohol; and that we must not flatter ourselves that we are taking food and nourishment when we are only swallowing a poison. Distinguished physiologists have, in spite of themselves, been driven to the conclusion that alcohol is unnecessary and injurious to the healthy body. Dr. Lankester frankly admits that it charms the palate, and that its use is an exercise of the virtue of self-control. Some of our leading physicians, aware of the injury its presence in the system occasions, own that they take it because it is "nice"; and others, although they are cognizant of its tendency to shorten life, say that they would rather live a few years less than forego the pleasurable things it awakens. In fact they fall back upon the old story—that persons take alcohol "because they like it"! There is an opinion entertained by some scientific men, that our civilization may have brought us to a condition which, as compared with gorillas and savages, may be said to be morbid or diseased, and that, in order to remove the tendency of this condition to bring on more serious departures from health, doses of alcohol, varying

from half an ounce to two ounces, every twenty-four hours, may be advisable. The experience of every day life teaches a far different lesson, and that just the opposite results would occur. Would the drinking of spirituous liquors elevate the gorilla or the savage to that high state of civilization which is a morbid or diseased condition? Does not the drinking of these very liquors too often degenerate human beings, highly educated and civilized, into animals of this ferocious class? Let me instance the drunken debaucheries and the horrid scenes that baffle description, which took place at New Brighton, near Liverpool, when a ship laden with rum was unfortunately wrecked ashore. Numbers of the inhabitants, living in a high state of civilization, were in a few hours changed into the characters of gorillas and savages, and committed such wild, extravagant, and demoniacal actions as the press dared scarcely chronicle. Have not the revelations of many of the poor victims, who have ended their existence on the scaffold, told the same, sad story—that it was intoxicating drink that changed their nature, otherwise kind and forbearing, into that of the savage? Even the moderate use of intoxicating drink is a practice to be condemned. I have known many persons, strictly conscientious and truthful, after having partaken of a few glasses of wine, relate such stories as they could not have given utterance to in abstinent moments. A commercial man, whom I persuaded to try total abstinence, declared to me that a single glass of ale or wine took the edge off his mind, and that he was not the same after that he was before he took it; and that, to his after regret, he often found, even after a glass of bitter beer, he had been recommending his articles for sale in an exaggerated style that he never could have employed except under such influence.

Our opponents have argued that men who work like horses may and do live like horses on corn and water; but those who are calculating, thinking, and reasoning, twelve hours out of twenty-four, require a more refined sort of food and drink. A countryman might look well and rosy upon his bread and cabbage, hard pudding

and water, but does it follow that such fare would suit the London lawyer, barrister, or member of Parliament? How many a nobleman, barrister, or member of Parliament would at this moment give half of his fortune if he could possess the rosy look, the healthy body, the keen appetite, the contented mind of this coarsely-fed country laborer—nay, would even eat cabbage and bacon and drink water for the rest of his life if he could be as happy in heart, as free from worldly care and ambition as that poor cottager, and, like him, when his daily toil is done, lie down to rest and sleep so sweetly, that even a child, tired out with play might envy! Still it is argued, that if the brain of a London clerk demands a supply of nourishing (?) stout, that of a working statesman like Gladstone should require good animal food and an alcoholic liquor of great purity and refinement, something approaching Ceanthie ether. What nonsense to suppose that men who live by their brains require wines of such delicacy of taste to keep up their strength of body! Who worked harder, and exercised his brain more, than did that exemplary member of Parliament, the late Richard Cobden? What wine of such great purity and refinement did he take to increase his nerve force? He drank the same pure, sparkling, life-giving water as that which rose in bubbling springs, amidst sunny flowers and cloudless skies, in the Garden of Eden, and which quenched the natural thirst of our first parents before their fall. Innocent water was the beverage which cooled his parched tongue, tranquillized his excited brain, after the toils and heat of many a prolonged debate in the House, and, after his midnight task was done, it soothed his worn-out mind and body with undisturbed, refreshing sleep, which enabled him, with a clear head, to begin again his next day's labor with renewed strength, unknown to those who indulge in the feverish excitement and consequent exhaustion of intoxicating beverages. I could mention the names of many honorable members who, in the present House of Commons, perform a large share of the work entirely on total abstinence principles. Is it not an indisputable fact that where much mental labor is required for any lengthened period of time, to ensure success, all alcoholic liquors must be abjured? Is it not the daily experience of everyone that sustained bodily, as well as mental, labor is better performed without the aid of intoxicating drink than with it? The public do not want a medical man to assure them of this fact. Even non-professional writers, who have had any experience of prolonged exertion of the body, arrive at a similar conclusion. "Newtonensis," not a teetotaler, in his little work on "Shooting," says, "I am no advocate for employing any form of alcoholic beverages, unless in special cases, while actually out shooting. A glass of beer and a sandwich are well enough for those who are used to them; but in my experience, I find nothing half so sustaining as a hard-boiled egg and cold tea."

I have had, for the last seven years, much experience in the medical attendance upon persons who are total abstainers. During that period hundreds of that class of persons have been under my care. I find that, as a class, they do not suf-

fer from anything like the amount of sickness experienced by moderate drinkers of intoxicating liquors; that when they are sick, the sickness is much more amenable to treatment, and, necessarily, they are sooner well again. Moreover, I am convinced that, in many cases, the patient's recovery was entirely owing to a life of previous abstinence from intoxicating beverages. On comparing the results of sickness and death occurring in two large friendly societies under my care, the one composed of total abstainers and the other of non-abstainers, I have arrived at the conclusion that the total abstainers have much better health, are liable to a much less amount of sickness, and have fewer deaths than the moderate drinkers. In the non-abstinent society I find that the average amount of sickness experienced last year was eleven days and twenty-one hours per member, and that the number of deaths was about one and a-half per cent. In the total abstinent society the amount of sickness experienced last year did not amount to more than one day and three-quarters per member, and the number of deaths was only two in five years, or less than one-quarter per cent. per annum. I ought, perhaps, in justice to myself, to add that, in the treatment of the various diseases in both societies, no alcoholic liquor was administered. It is now seven years, since I have ordered any alcoholic drink either as medicine or diet; and the success attendant upon its disuse, in cases where in former years I should have ordered it largely and condemned myself if I had not done so, is so gratifying as to lead me to its entire abandonment in the treatment of disease. In typhoid fever, as well as in other cases of fever of the worst character, in cholera, in sudden and violent hæmorrhages, in delirium tremens, in rheumatism, in gout, and in many other diseases, the success of this treatment, without the use of alcohol, has been most marked and satisfactory. Our profession is now beginning to doubt the vaunted efficacy of alcohol as a therapeutic agent. Its reputation for the cure of disease is becoming exceedingly problematical. I have no doubt that in a few years alcohol will no longer be administered as an internal medicine, but will take its proper place as an external remedy. With regard to the value of alcohol in the treatment of disease, I regret to say that there is recorded no distinct series of observations made with what is known to be ethylic alcohol. Even Dr. Anstie, in his paper "On the use of Alcohol in Acute Diseases," says:—"The question of the use of alcohol in acute diseases is at present in a very curious position. . . . In regard to the administration of alcohol, we have arrived at a point where we are in want of indications to guide us in its use." Dr. Anstie suggests, as means for guiding the physician in the use of alcohol, the application of the thermometer, the sphygmograph, and chemical analysis. How a medical man, in extensive practice, could daily, and sometimes hourly, avail himself of these appliances, when administering alcohol, is a difficulty not easily surmounted. That by these means some of the effects produced by the introduction of alcohol into the body may be indicated, is true, but that they can show any necessity for its use, when we have other and more reliable drugs at command, is a doubt. The adminis-

tration of alcohol by medical men is most usually in the form of brandy, wines, or beers; but does the medical man, when ordering these intoxicating drinks, know what quantity and also what kind of alcohol he is prescribing for the use of his patient? The public generally believe that there is but one kind of fluid known by the name of alcohol; but chemistry teaches that there is a numerous series of alcohols, which differ very much in their intoxicating properties, according to the amount of carbon in their composition. Ethylic alcohol, known by the name of spirits of wine, is the product of the fermentation of certain kinds of sugar; but in the manufacture of brandy from corn, potatoes, or the must of grapes, the ethyl alcohol is found accompanied with propylic, butylic, amylic, and other alcohols. These latter alcohols contain in their composition a large amount of carbon, are exceedingly intoxicating, the narcotic stage induced lasting for many hours, and even days, when exhibited to man or animals. A large quantity of potatoe spirits, or amylic alcohol, has been manufactured in Germany; and the whisky of our Scotch distilleries contains also some portion of the same. I have seen a guinea-pig rendered insensibly intoxicated with ethylic alcohol in about an hour, and recovery from this stage did not take place for some hours afterwards. I have also seen a guinea-pig rendered insensibly intoxicated with amylic alcohol, which did not recover from this stage for some days, exemplifying truly the intoxicating properties of the different alcohols used. A patient of mine once got insensibly intoxicated with whisky purchased at a low public-house in the town. He did not thoroughly recover from this intoxication for nearly two days. I have not the least doubt but that he had been supplied with an impure article, considerably adulterated with the heavier

alcohols. Such was the depressing and exhausting effect of this debauch upon my patient, that he has never tasted liquor of any kind since. It is a matter of common observation how differently persons are affected by different qualities of wines and spirits, irrespective of quantity. The light ethylic alcohol of what is termed good (?) wine is comparatively harmless, and like the ethers, is rapidly eliminated from the system; but wines containing the heavier alcohols are comparatively poisonous. Then on what grounds can the scientific physician order his patient to take daily quantities of rum, brandy, gin, or wines, obtained from publicans or dealers, when he can, without analysis, have no knowledge of that which is prescribed or the effects that will be produced? May not the promiscuous administration of these intoxicating drinks be pronounced to be highly empirical? It has been asserted that if the casualties of heat and cold, of fatigue and excitement, to which all men are liable, do not constitute incipient disease, they approximate sufficiently to require the same remedies; and that, under such conditions, the use of alcoholic liquors are necessary. I cannot coincide in the conclusion, that heat and cold, fatigue and exercise, in the least degree approximate to diseased states, or require medical treatment. On the contrary, they are states as perfectly normal as sleeping and walking, and instead of drugs require only diet, regimen and rest. Rest and sleep are the antidotes to fatigue of body and mind, not ardent spirits. Fire and exercise are the antidotes to cold; and if these do not suffice, the next best is good feeding not bad drinking. It is a very unphysiological proceeding to stupefy the nerves that feel fatigue, which can only increase the mischief intended to be remedied.

## J u v e n i l e - D e p a r t m e n t .

### THE DRUNKARD'S WIFE.

By MRS. SEWELL.

Oh, Edward! do not laugh, I pray,  
To see that drunken man;  
I'll tell you what I've seen to-day,  
And then you hardly can.  
Our servant Jane learnt in the town—  
I cannot tell you how—  
That some one had been starved to death  
In little Wapping Row.  
And so I stored my basket well,  
And went out there to see,  
And found it was the truth indeed—  
A dreadful history.  
I pass'd through many dismal courts,  
Through lanes and alleys low,  
Before I found the wretched house  
I sought in Wapping Row.  
High up a dark and winding stair,  
From floor to floor I went,  
And heard sometimes a woman swear,  
Or beaten child lament.  
Upon the topmost flight I found  
A close and wretched room;  
Alas! that any human soul  
Should call such place a home.

No fire was burning in the grate,  
The walls were damp and bare,  
The window panes were stuff'd with rags,  
No furniture was there.  
But in a corner, dark and chill,  
Some dirty straw was spread,  
And there a little ghastly child  
Was lying stiff and dead.  
But still there was a moaning sound,  
As if from one in pain;  
But many times I spoke before  
An answer came again.  
At length a woman slowly moved,  
Roused from unquiet rest;  
And, wailing with a feeble cry,  
A babe clung to her breast.  
'Twas long before she was revived  
Sufficiently to speak;  
But then began to tell her tale  
In words so faint and weak—  
I fear'd that I should lose them all;  
But as she went along,  
Her hollow cheek grew fever flush'd—  
Her words came quick and strong,  
As though she wish'd, but once again,  
Now death was drawing near,

To pour out all her misery  
 Into a woman's ear.  
 'I was,' she said, 'a farmer's bride,  
 With love and peace content;  
 I was his heart's delight and pride,  
 Fair, young, and innocent.  
 He was an honest, sober man,  
 I loved him as my life;  
 And never—I may say it now—  
 Was more devoted wife.  
 Our house stood in a bed of flowers—  
 I think I see it now,  
 With all the roses clustering thick  
 Around the window bow.  
 It was a little Paradise,  
 And full of happiness;  
 For God's good angels guarded us,  
 And we had no distress.  
 But when my little child was born,  
 My cup ran o'er with joy;  
 The days were never long enough  
 For all my sweet employ.  
 Her prattling tongue, her pretty ways,  
 Were always new delight;  
 And she grew up so strong and well,  
 And was so quick and bright.  
 And yet she had a tender heart,  
 The least reproof could move;  
 And, oh! she look'd so earnestly,  
 Till certain of my love.  
 And when she flung her little arms  
 Close fondling round my neck,  
 My foolish heart broke down with joy,  
 Sweet tears I could not check.  
 Then came a shadow o'er my life—  
 My husband took to drink;  
 And lower down, and lower still,  
 My heart began to sink.  
 Still lower down, and lower down,  
 We left our pleasant home;  
 And, sinking still from worse to worse,  
 To this poor place we've come.  
 Our little comforts, one by one,  
 Were sold away for drink;  
 The pawnshop has our furniture—  
 My husband would not think,  
 At last they took away our bed,  
 Regardless of my tears;  
 They brought a warrant of distress,  
 To seize for rent arrears.  
 The father's heart was flinty stone;  
 He valued us no more  
 Than this damp bed of filthy straw,  
 That lies upon the floor.  
 I work'd till all my strength was gone,  
 Till this poor boy was born;  
 Since then we've pined from day to day,  
 More famished and forlorn.  
 But soon 'twill end; beneath the sod,  
 My little girl and I  
 Shall find a place of peaceful rest  
 From all our misery.  
 Oh, lady! did you ever watch  
 A rose fade day by day,  
 Till all its grace and loveliness  
 Were gone and pass'd away?

So did I watch my little flower  
 With anguish and despair;  
 The silken curls that used to shine  
 Around her face so fair,  
 Were matted now, and soil'd with dirt—  
 No soap nor fire had we;  
 But, oh! her cheeks so deadly pale!  
 Look! lady, you may see.  
 And then she groan'd a heavy groan,  
 And, with a ghastly stare,  
 She pointed to the little corpse  
 That lay so quiet there.  
 I could not hold her little head,  
 As there she moaning lay;  
 We had no light—'twas in the dark  
 Her sweet soul pass'd away.  
 Oh! I had seen the crimson flush  
 Upon her hollow cheek,  
 And fever lighting up her eye,  
 But 'twas no use to speak.  
 Her father never thought of her,  
 Poor helpless innocent!  
 But often down that dismal stair  
 Her trembling feet were sent,  
 On, through the foul and filthy haunts  
 Of misery and sin,  
 Into the drunkards' palaces,  
 To get her father gin.  
 The piercing cold, and fog so raw,  
 Struck to her little heart;  
 Her shivering limbs and chattering teeth  
 Oft made the people start.  
 Her hollow cough would sound at night  
 Along the lonely street;  
 But no one ask'd her where she went,  
 Nor track'd her naked feet.  
 Again the woman heaved a groan,  
 And, with a ghastly stare,  
 She look'd upon the little corpse  
 That lay so quiet there.  
 Her sunken eyes she feebly raised,  
 Then faintly bow'd her head;  
 A struggling sigh escaped her lips—  
 I saw that she was dead.  
 Her wretched, lonely, broken heart  
 At last had found its rest;  
 But, walling still, the baby lay,  
 Close clinging to her breast."

#### BOYS, DONT SMOKE, DONT DRINK!

WHEN but fourteen years of age, Johnny L.—  
 was left an orphan. His father had a few years  
 before this died a drunkard. His mother, when  
 dying, called her only son to her side, and placing  
 her emaciated hand upon his head, she said:—  
 "Johnny, my dear boy, I am going to leave you;  
 you well know what disgrace and misery your  
 father brought on us before his death, and I want  
 you to promise me before I die that you will not  
 taste the poison that killed your father. Promise  
 me this, Johnny, and be a good boy, and I shall  
 die happy." The scalding tears trickled down  
 John's cheeks as he promised to remember his  
 mother's dying words. After his mother was  
 buried, John, friendless and alone, went to a

neighboring city to seek employment. There he soon fell into bad company, and forgot the promise he made to his mother. So far as a mother could train a son with the bad example of a father constantly before his eyes, Johnny's mother had trained him, and given him a good education. One day, in looking over the papers, he noticed that a merchant wanted an office lad about his age. "Walk in, my lad," said the merchant, as John appeared at the door; but, as he took a seat near him, the merchant observed a cigar in his hat. That was enough. "My boy" said he, "I want a smart, honest, faithful lad; but I see that you smoke cigars, and, in my experience of many years, I have ever found cigar-smoking lads to be connected with other evil habits; and, if I am not mistaken, your breath is an evidence that you are not an exception. You can leave, you will not suit." John held down his head, left, and went to his room, where, throwing himself upon the bed, he wept bitterly. But John had moral courage, energy, and determination, and in less than an hour he was in the merchant's office, whom he thus addressed:—"Sir, you very properly sent me away this morning for habits that I have been guilty of; but, Sir, I have neither father nor mother; and, though I have not followed the good advice of my dear mother on her death-bed, nor done as I promised her I would do, yet I have now made a solemn promise never to drink another drop of liquor, nor smoke another cigar; and, Sir, if you will only try me, it is all I ask." The merchant did try him, and at the end of five years John was a partner in the business, and is now a rich man and a Christian.—*Youth's Temperance Banner (U.S.)*

### WHAT HAD HE DONE!

BY ELLA WHEELER.

I saw the farmer when the day was done,  
And the proud sun had sought his crimson bed,  
And the mild stars came forward one by one;  
I saw the sturdy farmer, and I said  
"What have you done to-day?  
O farmer say!"

"O I have sown the wheat in yonder field,  
And pruned my orchard to increase the yield,  
And turned the furrow for a patch of corn—  
This have I done since morn."

I saw the blacksmith in his smithy door,  
When day had vanished and the west grew red,  
And all the weary noise and strife was o'er;  
I saw the kindly blacksmith, and I said  
"What have you done to-day?  
O blacksmith say!"

"O I have made two plough-shares all complete,  
And nailed the shoes on many a horse's feet,  
And, O my friend I cannot tell you half!"  
The man of muscle answered with a laugh.

I saw the miller, when the day had gone,  
And all the sunlight from the hills had fled,  
And tender shadows crept across the lawn.  
I saw the dusty miller, and I said  
"What have you done to-day?  
O miller grey!"

"O I have watched my mill from morn till night,  
And never saw your flour so snowy white,

And many are the mouths to-day I've fed,  
I ween." The merry miller laughed and said.  
I saw another, when the night drew nigh,  
And turned each daily toiler from his task.  
When gold and crimson banners decked the sky,  
"What have you done to day?  
Drink-seller, say!"

But the drink-seller turned with drooping head,  
And not a single word in answer said,  
What had he done! his work he knew full well,  
Was plunging human souls in deepest hell.  
Alas, drink-seller! on that awful day,  
When death shall call you, and your race is run,  
How can you answer, what can you hope to say,  
When God shall question you; "what have  
you done?"  
How can you meet the eye  
Of the Most High!

When night approaches and the day grows late,  
Think you to find your way to heaven's bright  
gate?  
Think you to dwell with souls of righteous men?  
Think you to enter in? if not—what then?

*The Advance (U.S.)*

### I'LL TRY.

By REV. PETER STRYKER, D.D., PHILADELPHIA.

MARION PRICE was a little girl, but she was very thoughtful. In the Sabbath-school which she attended a temperance society had been formed. Marion's ears were open to hear the truths which were spoken at the monthly meetings, and her heart was touched. One day, when her father was sitting in his chair, and looking very good-natured, she sat down on a stool before him, and looking up very thoughtfully in his face, she said "Papa, don't you think I ought to sign the temperance pledge?" Now, her father was a little startled at this question; for, to tell the truth, he liked a glass of wine occasionally. "Well Marion, why would you sign the pledge; is my little girl afraid she will become a drunkard?" "I hope I will not; but, dear papa, the speaker last Sabbath, said every drunkard was once a little boy or girl who never expected he would drink, but by and by yielded to temptation; and if we would not become drunkards we must take the pledge." "What is this pledge, my child of which you speak?" "Here it is," said the little girl, presenting a paper to her father; "I promise I will never drink any thing that will intoxicate, and that I will do all I can to keep others from drinking." "But, Marion, do you think you can keep this pledge? You must not promise unless you perform." "Yes, papa; that was just what teacher said to us, last Sabbath; and I thought then, as I do now, 'I'll try.'" "Are you willing to say you 'will never drink anything that will intoxicate? I am afraid my little daughter does not know what she is undertaking." "O dear papa! thousands of people in our country die every year from strong drink. May be I can do something to save one from becoming a drunkard. I can but try you know. Please, papa, let me sign the pledge." So saying little Marion jumped on her father's lap, and folded her little arms around his neck, and gave him one of her sweetest kisses. She did not notice the tear that stood in his eye, but she felt

the beating of his manly heart as he pressed her to his bosom, and with joy heard him say, "Yes my dear little daughter, I give my consent." Full of joy, she ran off to her play. Her resolution, "*I'll Try*," was more of a success than she at first thought. Mr. Price had, for some time, been thinking on this subject. He had read much and heard much about intemperance, but the words of Marion proved the strongest lecture he ever listened to. He thought if his child was interested in the cause surely he ought to be. Those words, "*I'll Try*" convinced him. He said, "Suppose I try too?" So he went to his closet, and took every bottle of his choice wine from the shelf and emptied it. It was Tuesday. That very evening he went down Chestnut-street to Independence Hall, and joined the throng who were pressing in to attend "The Temperance Blessing" meeting. He listened to the short addresses made, and at length arose, and telling his story said, "Let me sign your pledge. Like Marion, '*I'll Try*,' not only to keep it, but to save others." Tears streamed down a score of cheeks; and as many came forward to put their names to the pledge. Who can tell where Marion's influence will end?

#### BAND OF HOPE MELODY.

By E. ALLWORTHY.

TUNE.—"*Shall we Gather at the River.*"

Brothers, join our temperance standard;

Pledge the victory to win;

Ne'er to touch, nor taste, nor handle

What would lead us into sin.

Join then, join our temperance standard,

The victory, the victory to win;

Pledge to never taste nor handle

What would lead us into sin.

Let us show by our example

How as brothers we can love;

And by faith, and hope, and temperance,  
Live to gain the heaven above.

Join then, join, &c.

Truth must triumph over error,  
Light, the darkness chase away.  
Victory yet shall crown our efforts:

Hasten on the happy day,

Join then, join, &c.

Be among the standard bearers;  
Rally round our flag unfurled,  
Till the peaceful joys of temperance  
Shall be felt throughout the world.

Join then, join, &c.

#### GRAHAM'S TEMPERANCE GUIDE FOR 1870.

IN calling the attention of our readers to this important work, edited by Rev. Dawson Burns, A.M., we are pleased to notice that the publisher has yielded to the solicitation of many subscribers to issue it on 1st December, with a special edition bound in cloth. One attractive feature will be a full page portrait of the Hon. Gen. Neal Dow. The body of contents will be enlarged and enriched with an alphabetical list of all the Prohibitory Parishes in the province of Canterbury, with the population of each. The earlier day of issue renders it necessary that information should reach the publisher by the 10th instant. Secretaries of Societies who may not have received a Form for giving the returns can have one on application to our office, or to the publisher, Mr. G. H. Graham, 35 Kingsley Road, Maidstone. As the whole of the information is inserted free, and the expense of producing this useful Manual great, we hope our readers will do all they can to secure for the Guide the national circulation it so well deserves.

## Obituary Notices.

THE Temperance cause has lost one of its best friends, and the Irish Temperance League a highly esteemed vice-president, in the lamented decease of Rev. John L. Rentoul, Ballymoney, which took place in his own manse, on 19th August. Mr. Rentoul was a faithful and much respected minister of the Presbyterian Church, who for many years efficiently filled the office of Convener of the General Assembly's Temperance Committee. His temperance principles were of the sterling, uncompromising character we so much admire. We have very pleasing recollections of the wise counsel and encouraging intercourse, which it was our privilege on various occasions to enjoy under his hospitable roof. Now that he is gone to his rest and reward, we desire to record our sincere sympathy with his family and congregation in their sad and sore bereavement. We earnestly hope that though dead he may yet speak to many with power and effect, in behalf of temperance and Gospel truth.

Mr. William Spriggs, of London, a well-known, able, and zealous advocate of temperance, died on 6th August, in the eighty-first year of his age. From 1853 till the week before his death, Mr. Spriggs labored as a missionary of the National Temperance

League. He was a most successful worker, especially among military men, many of whom will long remember him with gratitude. Not a few of our readers will have a vivid recollection of the convincing and impressive power of the addresses he delivered during his occasional visits to Ireland. In his early life he was a slave of intemperance. In a tract—No. 202 of the Ipswich series—he has given an instructive account of his final emancipation from his besetting sin in 1847. From that period, we heard him state lately, he never tasted intoxicating liquor, not even at the Lord's Supper, having left for a time the church to which he was sincerely attached, because one of the emblems placed upon the communion table, he could not partake of with safety. Should it have been there?

Died, 10th July, aged 63 years, Mr. Alexander Duff, Belfast. Mr. Duff was for more than 20 years a most earnest and successful worker in the temperance cause. He was a prominent member of the Rechabite Order, and one of the oldest and most efficient members of the Committee of the Belfast Total Abstinence Association. His death is lamented by all who knew him, and most by those who knew him best.



## The Temperance Movement.

**ANNABILT.**—The Annual Meeting of the Annabilt Temperance Society was held on Friday, 6th August, in the Lawn of the Annabilt Endowed School. There was a large attendance, not only of members of the society, but also of the general public. Rev. J. Beattie, Ballycopeland, occupied the chair on the occasion. Earnest and appropriate addresses were delivered by the chairman, Mr. Jones, Manchester; Mr. Kennedy, Dublin; Mr. J. Pyper, Belfast; and Rev. W. J. Patton, Dromara. The Revs. Messrs. Moorhead and Greer were also present. At intervals the children engaged in various athletic sports. In the evening tea and its usual accompaniments were liberally supplied, after partaking of which, and electing office-bearers, the meeting separated. —*Banner of Ulster.*

**CASTLEFIN.**—18th August, Rev. J. Corkey, LL.B., lectured to a large audience in the Market House, Castlefin. Subject—"The Blessings of Total Abstinence to the Church of Christ." Mr. W. J. Stewart occupied the chair. The lecture, which lasted more than two hours, was a masterly exposition of the true principles of total abstinence, and their suitability to elevate man socially, physically, and spiritually. He declared himself an adherent of the advanced views now advocated on the Bible Wine Question, and dwelt largely on the evils of Alcoholic Medication. A vote of thanks was warmly accorded to the talented lecturer, on the motion of Mr. R. Harper, seconded by Mr. T. Rodgers. The secretary stated, at the close of the proceedings, that 31 names had been added to the Castlefin Society during the past six months, as the fruits of the last four lectures, two of which were by Mr. Corkey and two by Mr. Pyper. —*Correspondent.*

**LISBARNETT.**—14th August, a meeting was held in Lisbarnett School House, near Comber. Mr. J. Lowry occupied the chair, and the meeting was addressed by Mr. Pyper and Rev. W. Gilks. A cordial vote of thanks was given to the speakers on the motion of Mr. Boal, seconded by Mr. Harper. 21st August, a meeting was held in the same place, with the same chairman and speakers. On both occasions the room was crowded, and many were unable to gain admission.

**MILLTOWN.**—On Saturday 31st July, a number of Bands of Hope, consisting of Milltown, Tullylish, Tonaghmore, Fortescue, Seapatrick, and two from Clare, assembled at Milltown, to commemorate their usual anniversary. The number was about 600, and the children enjoyed themselves very well, although some showers fell during the day. After having been marshalled, they were marched in procession for some distance and back to the field, which was kindly given by John Smyth, jun., Esq., the zealous friend of the Temperance movement. Short addresses were then delivered by Rev. Mr. Atkins and Rev. J. Cargin, Tullylish; after which the assembly partook of a good supply of tea and cakes, and then spent the remainder of the evening in amusements.

**NEWCASTLE.**—On Tuesday, 17th August, excursion parties to Newcastle, from the Sabbath Schools and Temperance Societies belonging to the Ekenhead Presbyterian Church, Belfast, and the Reformed Presbyterian Church, Knockbracken,

left Belfast by a special train at half-past Eight o'clock, accompanied by the Asylum Brass Band, whose performance is now so justly popular. The company was greatly augmented at Saintfield Station by similar parties from Boardmills, Carryduff, Killynure, Ballynockan, and Saintfield. The weather was exceedingly fine, and it is needless to add that the enjoyment was almost unbounded. After the usual enjoyments of a day on and around Slieve Donard, the excursionists assembled at Donard Lodge, where the Band played several airs. Rev. G. H. Shanks and Mr. John Pyper delivered brief addresses in moving and seconding a vote of thanks to Lady Annalee for her kindness to the excursionists, which was carried amid loud applause. Her ladyship acknowledged the compliment and expressed her earnest desire for the progress of the temperance reformation.

**OUGHLEY.**—20th July, an open-air demonstration, under the auspices of the Temperance Societies and Bands of Hope connected with Boardmills, Knockbracken, Carryduff, Carricknaveigh, Lessons, and Ballynockan, was held in a field belonging to Mr. R. Malcolm, beside Oughley Hill, near Saintfield. The weather was remarkably fine and the demonstration, which was one of the most interesting and pleasant we have ever witnessed, owed much of its success to the zeal and organizing ability of Mr. J. M'Ilveen, B.A. Rev. G. H. Shanks occupied the chair, and the attendance numbered about 2000. Suitable addresses were delivered by Rev. T. Clugston, Mr. Allworthy, Rev. Dr. Houston, Rev. G. R. Moore, Rev. S. D. Burnside, and Mr. Pyper. Mr. Mountain conducted the singing of temperance melodies between the speeches. At four o'clock about 600 of those present formed themselves into an open-air tea-party, which was not the least interesting part of the proceedings. Various votes of thanks were moved and seconded by Messrs. J. Rea, W. Maxwell, A. Shanks, Brown, and Beattie, and were enthusiastically carried. After the ascent of several balloons, the different societies separated towards their respective localities, each preceded by its own flag. Everybody seemed delighted with the entire proceedings. The popularity of the cause is highly creditable to the people of the district, and must be most gratifying to those who like Dr. Houston and the chairman have so long and well sowed and watered the seeds of temperance truth in that region.

**PORTADOWN.**—1st July, a soiree in connexion with the Portadown Young Men's Temperance Society was held in the Tabernacle, Edenderry. There was a large attendance and the chair was occupied by Rev. Dr. Masaroon. Mr. W. Hunter, Secretary, read a very encouraging report of the progress of the Society, its prosperity being mainly due, under God, to the zealous exertions of the president, Rev. J. Donnelly. The report was adopted on the motion of Rev. J. Douglas, seconded by Mr. B. Sinton. Addresses were then delivered by Rev. J. Donnelly and Rev. S. Andrews. After the usual votes of thanks, the proceedings were terminated with devotional exercises conducted by Rev. Mr. Robb.

**BROOMHEDGE.**—27th June, Mr. Pyper delivered two lectures to large and attentive audiences in Broomhedge Methodist Chapel, in the forenoon at eleven o'clock, and in the evening at six. He also addressed the Sabbath School in the afternoon. 28th June, Mr. Pyper delivered a lecture to a large audience in the same place, Mr. Ritchie presiding. The lecture was illustrated by colored drawings, showing the effects of alcohol on the human system. 4th August, Mr. W. Jones, of the U.K. Alliance, lectured to a good audience in the same place. The temperance cause is in a very healthy condition in this locality.

**BOARDMILLS.**—3rd June, Mr. Pyper lectured to a large and respectable audience at Boardmills. Rev. G. H. Shanks presided, and a vote of thanks was accorded to the lecturer, on the motion of Mr. J. McIlveen, B.A., seconded by Mr. Joseph Rea.

**CROSSGAR.**—On Tuesday, 29th July, at one o'clock p.m., the Crossgar, Killinchy-Woods, Ballytrim, and Raffrey Bands of Hope assembled in Rademon Demesne. Above a thousand people were supposed to be present on the occasion. On the motion of Mr. Wm. Lowry, Crossgar, seconded by Mr. David K. Clarke, Rosebank, James S. Crawford, Esq., J.P., was called to the chair. The meeting was opened with praise and prayer, after which suitable addresses were delivered by the chairman, Rev. George H. Shanks, Boardmills; Rev. Alex. McCreery, Killyleagh; and Rev. J. G. Thomson, Crossgar. Thanks were given by acclamation to Mr. Crawford for his efficient conduct in the chair, and for his kindness in inviting the members of the Bands of Hope to assemble in his beautiful grounds. The young people then engaged in a variety of innocent amusements until six o'clock in the evening, when the meeting separated, evidently highly delighted with the entire proceedings of the day.—**BANNER OF ULSTER.**

**CRAWFORDSBURN.**—On Saturday, 24th July, the teachers and scholars of the Welsh Street Sabbath School and Band of Hope, numbering about 200, had a most agreeable excursion to Crawfordsburn, the grounds of which were very kindly thrown open to them by Major Crawford. The children assembled at the School-house in Welsh Street, at half-past nine o'clock, and thence marched in procession, with banners bearing appropriate mottoes, to the Belfast, Holywood, and Bangor Railway terminus. Here a train was in waiting which conveyed them to Clondeboyne station. On their arrival there, a procession was again formed, and the party proceeded to Crawfordsburn. The day was spent very pleasantly in various amusements. Several balloons were sent up to the no small gratification of the children. Foot-races were run, and creature comforts of a substantial kind were not forgotten. At intervals a number of select pieces of music were sung by the children, assisted by Mr. Mountain, conductor of the Band of Hope, in connexion with the Irish Temperance League. Mr. Thomas H. Browne, T.C., the superintendent of the school, also Messrs. McKee, Willis, and Manning, were untiring in their exertions; and Major Crawford very considerably sent out a supply of fruit from his garden. In the evening, the party returned in safety, and, having again assembled in Welsh Street, were addressed by Rev. L. Hamilton, the missionary of the district, Mr. T. H. Browne, and others; after which they separated.—**NORTHERN WHIG.**

**CARRICKFERGUS.**—On Monday evening, 31st May, eighty Sabbath School teachers of various denominations, assembled in the Town Hall in order to promote the interests of the Carrickfergus Band of Hope Union. After tea, R. Alexander, Esq., was called to the chair, and the report of the past year laid before the meeting. Since the formation of the society in March, 1898, more than 600 names have been entered in the roll-books, and eight public meetings held, affording evidence of a degree of success which is very encouraging. Several gentlemen from Belfast delivered addresses calculated to stimulate to increased effort, and the various speeches delivered by those immediately connected with the society evinced the interest they took in its prosperity. The removal of Mr. John K. Mitchell from the neighborhood of Carrickfergus is a matter of sincere regret, as he was the originator of the movement, and in a great measure its main stay. The meeting tendered him their heartiest thanks and cordial wishes for his prosperity. Good sacred music lent its charms to this happy re-union, and the meeting separated.—**BANNER OF ULSTER.**

**DUNMURRY.**—A good meeting of the Dunmurry Society was held in the School-room, on 29th July. Rev. T. H. M. Scott, M.A., occupied the chair; and excellent addresses were delivered by Rev. C. J. McAlester and Rev. G. H. Shanks.

**KNOCKBRACKEN.**—5th August, Mr. W. Jones, of Norwich, lectured to a good audience in Knockbracken School House. Rev. Dr. Houston occupied the chair.

**LIGONIEL.**—30th June, Mr. Pyper lectured in Ligoniel. 14th July, a good meeting was held in the Wesleyan School-room, Ligoniel. Mr. W. Palmer presided; and addresses were delivered by Mr. Pyper and Rev. W. Gilks.

**PRIESTHILL.**—9th August, Mr. W. Jones lectured in the Methodist Chapel, Priesthill—Rev. Mr. Shona, pastor loci, presiding.

**ROSEVALE.**—12th June, a benevolent lady entertained the inmates of Rosevale Home at a tea party, held in a tent erected in the open air. Several friends of the institution were present, and during the afternoon addresses were delivered by Rev. Mr. Pountney, Mr. J. N. Richardson, and Mr. Pyper. The weather was fine, and the whole proceedings were interesting and pleasant.

#### TO READERS AND CORRESPONDENTS.

**ERRATUM.**—Towards the end of note, (9), appended to Rev. B. Smyth's letter in our last issue, for "countenance" read "countenances."

Report of Belfast meetings, "Literary Notices," and several contributions held over for want of space.

Mr. Archibald McCrea, Strabane, writes that he is much interested in the discussion of the Bible Wine Question. He thinks the passages where our Lord refers to new wine bursting old bottles prove the impossibility of preserving grape juice without fermentation, and wishes to know how we can harmonize these passages with our views on the subject. We are glad to know that Mr. McCrea takes so deep an interest in this important subject, and beg to inform him that he will find what we consider very satisfactory explanations of what he thinks insuperable difficulties, in the "Temperance Bible Commentary," "Scripture Testimony against Intoxicating Wine," by Rev. W. Ritchie; "Bible Temperance," by Rev. G. H. Shanks; and several other works on the same subject. In the brief space at our disposal here, we cannot give a better reply to Mr. McCrea's inquiry than is contained in the following quotation from a tract published by the Scottish Free Church Temperance Association:—"It has often been supposed that the reason why the new wine required new bottles was that it was meant to ferment in them, and that its expanding, and generating gas in that operation would burst old bottles. The absurdity of this is obvious when we consider that exposure to air is needful for fermentation; and that in all countries and times liquors have been and must be fermented in open vessels, which of course could not burst. But when we understand that it was common to put up new unfermented wine into bottles, and prevent it from fermentation by excluding air, we clearly see the meaning of the text. Bottles were then made of skin or earthenware, and old ones would probably—almost certainly—have some remains of their former contents about them, which, having been long exposed to air—or probably having been fermented (for both sorts of wine were in ordinary use), had the power of exciting fermentation. If that once began, the tightly-closed bottles must burst, and the comparative strength of the old or new bottles would make no difference in the result. Mr. Beardsall of Manchester found this when he tried to make unfermented wine, putting some into old stone bottles, which all fermented and burst: the rest was put into new bottles of the same sort, and found to be preserved perfectly sweet and unfermented at the distance of months and years."

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The Volume for 1898 may be had bound for 1s. 6d. It contains ten articles by Dr. F. R. Lees, Rev. William Ritchie, Rev. Professor Kirk, and others, in reply to Dr. Murphy's Pamphlet on "Wine in the Bible"; "Contravention on Communion Wine," in ten monthly parts; an original Temperance Tale, entitled "Good Old Faths," complete in twelve chapters, by Miriam Drake; and a great variety of interesting and instructive matter on all phases of the temperance question, by such writers as A. J. C., Dr. Edmunds, Rev. Dr. Morgan, Dr. Munroe, Rev. G. H. Shanks, and Henry Pitman.

All contributions for the JOURNAL, and Books for Review, should be addressed to the Editor, JOHN PFEFF, 23 Canining Street, Belfast.

All Communications on the business of the League should be addressed to E. ALLWORTH, Secretary, 14 Donagall Street, Belfast.

THE

# IRISH TEMPERANCE LEAGUE JOURNAL.

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[ONE PENNY.]

## Anniversary of the United Kingdom Alliance.

**A**S NOTED in another page, the Anniversary of the United Kingdom Alliance was celebrated in Manchester and neighborhood, during the week commencing, Monday, 18th October. Some dozens of public meetings were held, many of which were unprecedentedly large, enthusiastic, and influential. The Annual Meetings proper, three in number, were held in the Free Trade Hall, on Tuesday, the 19th. The Breakfast Meeting was held at half-past eight o'clock, in the Drawing Room of the Hall, and was attended by upwards of 250 gentlemen—a larger number than attended on any previous occasion. The Council Meeting was held in the Assembly Room of the Hall from ten till three o'clock. It was presided over by Mr. J. G. Richardson, of Bessbrook, and the hall was filled throughout the day to an unusual extent; while for enthusiasm, energy, and determination, the proceedings surpassed anything of the kind it has ever before been our privilege to witness. The Annual Report was one of the most exhaustive and encouraging documents of the kind we have ever heard, and the treasurer's account showed that the income of the Alliance during the past year was considerably above £15,000. As was anticipated for various reasons, the Public Meeting in the evening, in the Large Hall, far surpassed any previous gathering of the kind. Long before the hour for commencing the proceedings—seven o'clock—the enormous building was crowded in every part, and thousands were unable to gain admission for want of space. A second meeting was simultaneously held in the Assembly Room, and it was calculated that at

least 3,000 had to go away disappointed, unable to gain admission to either gathering. Rev. Dr. Temple, the Bishop-designate of Exeter, occupied the chair at the large meeting, and various appropriate resolutions were enthusiastically carried, after being ably proposed, seconded, and supported by several baronets, five members of Parliament, and a number of other gentlemen, including representatives of the magistracy, and of the clerical, medical, and legal professions. Letters, expressing regret at inability to be present, were read from Sir W. C. Trevelyan, Bart., Archbishop Manning, the Archbishop of York, Ven. Archdeacon Sandford, Sir John Barrington, Right Hon. Lord Milton, M.P., Right Hon. G. O. Trevelyan, M.P., Lord Claud Hamilton, M.P., and many other members of Parliament and gentlemen of influence in different parts of the United Kingdom. The entire proceedings were as influential and inspiring as could almost be desired; and taken in connexion with the glorious fact, alluded to amid the heartiest cheers, by Rev. Charles Garret at the Council Meeting, that it is only a question of time, as the doom of the accursed traffic is sealed in a higher court than that of the Alliance, the Anniversary indicates a speedier triumph for our heaven-born cause than faithless people are wont to expect. The *Alliance News*, with supplement, of 23rd October, contains an ample report of the proceedings and of the speeches delivered. The price of the paper is only a penny, and parcels at the rate of six shillings per hundred may be had at our office, by societies and friends that wish to aid in swelling the rising tide of prohibitory sentiment, at this important crisis of our movement.

## E x p e d i e n c y .

By A. J. C.

**T**HE only safe and reliable ground for the advocacy of Total Abstinence, is the principle of expediency." Such was an observation made in the course of conversation by a minister, who had once taken higher ground, and assigned higher reasons for his position as an abstainer; but who, being led by such teachers as Dr. Murphy, had come to regard as indefensible the belief in the Bible being a Total Abstinence Book, and had adopted as his motto, "All things are lawful unto me, but all things are not expedient." Similar expressions of opinion we often hear; frequently, too, accompanied by warm denunciations of "the extreme views of those who are ruining the cause of Temperance, by their injudicious assertion of untenable dogmas." Many a time we hear it stated, that the law of expediency, associated with Christian charity, is quite a sufficient ground for total abstinence; and that to advocate our cause on these principles, would more certainly ensure success, than to attempt to urge abstinence on the ground of total Bible prohibition.

That the Scriptures recognize the law of expediency we freely admit, and we may add, that were this principle always conscientiously acted upon, every Christian would necessarily be a total abstainer. Nothing which maketh a brother to offend can be expedient; nothing which may, or does, exert an injurious influence on others, can be admissible by the Christian law of love. Any unprejudiced mind, however, must see that Paul's principle of expediency, as expressed in the words, "All things are lawful unto me, but all things are not expedient," cannot be of universal application; nor can it warrant the conclusion sometimes deduced, that the use of alcohol is lawful, though it be inexpedient. It is perfectly plain that the "all things" cannot be understood in an absolute sense. None can suppose that the apostle meant to say that all actions were lawful to him; this would overthrow all distinction between right and wrong. None can believe that he meant that all things, even poisons, might be lawfully and safely used by him; this would argue miraculous exemption from physical laws. It is clearly evident that the apostle is speaking of actions, which, so far as they relate to the doer, are not intrinsically wrong or injurious, but which may have an injurious effect upon others who are weak in the faith; actions, which, "irrespective of circumstances, would be innocent, but which, circum-

stantially, are attended with harm, and therefore must not be done." That the use of alcohol cannot be classified among such actions is evident. Physically and morally pernicious, who shall say of it that it may be taken harmlessly by anyone? Poisonous in its very nature, it cannot be partaken of without some degree of injury resulting, and therefore to no one can it be an innocent indulgence.

But leaving aside for the moment the question of its lawfulness, or unlawfulness, is it a fact that its inexpediency has proved a successful plea on which to found the claims of total abstinence? Is it a fact that its being admittedly a stumbling block over which countless thousands have stumbled into hell, has led Christians everywhere to the conclusion that it is not good to use it? Viewed in the abstract, the principle of expediency is one which appears eminently qualified to be successful. It is indeed a good and noble thing to abstain for the sake of others. It does indeed evidence some of the highest qualities of our humanity, and of our Christianity too, when we see men denying themselves for the good of their fellow men. And in these days of philanthropic schemes and Christian exertion, it does seem as if the plea of expediency should have sufficient power over every benevolent and Christian heart, to lead at once to the resolve, to give up what is, after all, only a low, sensual gratification, one which any man, possessed of any feature of true manhood, might blush to compare with the welfare of his fellows. Everywhere we turn, the expediency of abstinence presents itself. From cities and towns, from villages and hamlets, from hearths and homes, arises the one sad, appealing cry, "Abstain." Abstain for the sake of our common humanity! Abstain, ye who love your wives and little children, abstain for the sake of the wife and little children of the poor drunkard! Ye whose hearts throb and thrill at the tale of sorrow, abstain for the sake of the hearts which never know a throb of joy, of the homes which never brighten into innocent gladness! Ye who sympathize with the Saviour's self-denying work of rescuing the lost, abstain for the sake of those He came to save; snatch them, if you can, from the grasp of the destroyer! Oh! is it expedient to manufacture, sell, purchase, or use that whose taste is fatal to thousands? Is it expedient to lend our help to the progress of the Juggernaut car, which crushes beneath its wheels millions of our fellows? Is it expedient to give.

our aid to Satan's mightiest agent, which is daily, hourly, sweeping before it, men, women, and children, into ruin, misery, disgrace, and crime in this world, and sweeping souls into hell itself? Oh! could human eye see, as the great God sees, the amount of human woe resulting from the use of alcohol, the heart-breaking scenes of despair, the noble characters ruined, the womanly virtues degraded, the little children famished, or, worse still, trained to crime and vice, surely, surely, the plea of expediency would be the mightiest plea that could be addressed to human hearts! Surely, irrespective of all personal considerations, every man with a spark of manhood, every woman with a womanly nature, would dash from his and her lips, the accursed cup which works such ruin! Viewed in the abstract, as we have said, it seems as if it must be so; but is it so? Is it the case that the misery no one can fail to recognize, appeals successfully to Christian mercy? Alas, that the answer must be in the negative! Alas, that the Christianity of these days gives so little response to the inspired apostle's simple, earnest appeal to brotherly love! To whatever cause it may be assigned, the expediency plea has proved a failure. Whether it be that self-interest and self-indulgence are taking the place of the law of love; whether it be that Christians fancy their individual example to be of so little weight, as to render its expediency or in expediency of no moment; whether it be that the feelings of humanity are less powerful than the maxims of fashion, than the fear of being thought singular, it is a melancholy fact, that the principle of expediency has never yet exerted the influence which might be expected from it, even were alcohol admittedly among the things lawful.

Higher ground has therefore properly been taken by the most earnest and best informed advocates of our good cause. We must lay a surer foundation, for, after all, mere expediency is but a shifting basis; great results cannot rest permanently upon it. This the past history of our cause abundantly proves. The old Temperance reformation was based on this principle, and although it did good for a time, we know how inadequate it soon proved to arrest the mighty evil. Until very lately total abstinence advocates generally were content with this plea, and we cannot but admit that their efforts have done comparatively little to stay the progress of the destroyer. The fact is, self-denial is not by any means a popular doctrine, and expediency furnishes a good many loop-holes by which to escape its requirements. For instance, one says, "The principle is a good and true one, I admit, but in my case it does not

apply. My health prevents me being an abstainer. I could not live without a little stimulant, and surely you will not say that the law of love to others demands injury to ourselves." Whether such people see it or not, it is obvious they are not prepared to make any self-sacrifice for the sake of doing good to others. What if Christ had felt and acted towards man, as these professed followers of His feel and act towards their neighbors? "O," says another, "I would not think of taking liquor in public, lest my example might be injurious, but in private, you know, with a few good, sober friends, a little can do no harm." And another says, "Well, it is all very true that people ought to sacrifice a great deal for the sake of others. I would abstain myself if I thought it would do any good, but really I don't see that my example has much weight, and one can't afford to offend neighbors, and hurt one's own interest, for the sake of very doubtful benefits to other people." Who has not heard such replies as these to the plea of expediency?

But temperance advocates heretofore, have not only had to mourn over the few converts they have made, they have also had to lament over many desertions from their ranks. Some who had yielded for a time to the force of the expediency plea, we find after a while retracing their steps, and at length altogether abjuring our cause. Sometimes it takes but little to unsettle their purpose, and once unsettled it is wonderful how soon expediency is forgotten. Perhaps nothing contributes so much to such unsettling as alcoholic medication. Day after day we are surprised by seeing some one whom we had known as an abstainer, use wine, &c., and on expressing this surprise, we are told, "The Doctor prescribes it for me, he tells me that my constitution is going down through abstinence, and he insists that it is quite necessary for me. I was very unwilling to begin to use it, but one cannot defy medical opinion." That this unwillingness is really felt at first, we have no doubt; but it soon wears off, and instead of merely taking as a medicine whatever kind of liquor was prescribed, we soon find every kind partaken of; and we scarcely ever knew an instance of abstinence being resumed when health was restored. On the contrary we know of many former abstainers, who, through medical advice, began to use alcohol, and now not only do they take wine and other intoxicants themselves, but press them upon others. Alas! the doctors have much to answer for; many a sad tale hangs upon the pledge broken through their prescriptions.

Numerous instances too might be adduced of abstainers, of the expediency school, casting off their allegiance to our cause, owing to a change in their circumstances. When moving in an humble sphere they had a place in our ranks, but they have got wealthy, and now think such a place scarcely respectable. They must suit themselves to their advanced position in society; they must conform to conventional usages, and so abstinence is discarded, and never do they even venture to hint, that they were once believers in so unfashionable a doctrine.

It would be impossible to detail all the varied causes leading to similar results, among those who were at one time connected with our movement by the fickle tie of expediency. We are sure, however, that the recollection of every reader can furnish instances. But once let the pledge elicited by expediency be broken in any way, or for any reason, and it is scarcely possible to induce the wanderer to pledge himself anew. He has really no firm basis of belief, and if once persuaded that self-interest, in any of its varied phases, is served by his non-abstinence, it is marvellous into how small dimensions the interest of others generally sinks in proportion. Expediency then won't do. We see it daily ineffectual, even with truly Christian people, and we are forced to the conclusion, that if ever total abstinence is to win its way, it must rest on a firmer foundation. Let us urge what the lessons of history, science, and revelation demonstrate, that the use of alcohol is a physical, moral, and

spiritual wrong, that its action is poisonous, and that in no case can it be other than pernicious. Let it be proved that Bible teachings on the subject are all prohibitory, that not only is it not among the things lawful, though inexpedient, but that it is in the fullest sense *unlawful*, and that indeed its use, in any measure, is nothing less than a sin. Let it be insisted that the intoxicating cup can never be a fit emblem of our Saviour's blood, and that its place on the Table of the Lord is wholly unwarrantable and unscriptural. Let these grounds be taken, fearlessly and openly, and we shall soon see good results. Determined opposition may meet us on every side, fierce denunciations may assail us. We may be branded as fanatics, as ignorant meddlers, but all this only evidences how formidable are our arguments; fierce resistance evinces awakened fear.

Let it not be supposed, however, that we despise the plea of expediency, when urged by or upon those who do not know the true character of alcoholic liquors. By no means; we gladly admit that it has done good, that it has saved many, and we say, all honor to the noble men who first raised in these lands the banner of Temperance, with the motto "Expediency." They were faithful to the light they had. Let us, with clearer light, be equally faithful, and ere long the dark shadow of intemperance will vanish, and a brighter day dawn on Old Ireland than ever yet gladdened her shores!

## Wear and Tear.

By MIRIAM DRAKE.

### CHAPTER XI.

#### REPENTS AT LEISURE.

**E**LIZABETH WHITE, before she became Mrs. Parker, attended her mother's masculine boarders, and had always received from them a larger amount of admiration and unmeaning attention than would have been good for a girl of much higher principle than she was. Flirting with her soon became one of the stereotyped amusements of the house, and seemed to afford equal pleasure to her and to the men who indulged in it. Shortly before her father's death it had been reported in the town that Elizabeth was privately married to a young sailor on whose suit her parents frowned; but she had denied the report so indignantly, that few believed it to be true, and when his ship was lost and all hands drowned, and Elizabeth did not put on mourning, but was as gay as ever, those who had credited it

acknowledged that perhaps they were mistaken. The circumstances that gave rise to the rumor had almost been forgotten when the subject was revived again—as such old stories always will be—by the news that Miss White's flirtations had at length culminated in matrimony, and that she was Mrs. Stephen Parker. She had felt interested in Stephen from the day he first came to the house: she admired his fine figure and handsome features, while all that was womanly in her was stirred by his evident low spirits, and bad health. She shewed her sympathy by seeing to his comfort in everything, for which he thanked her, and by tender looks and words, of which he took no heed. His indifference *piqued* her into exercising all her powers of attraction, without avail as far as he was concerned; but, with her, the fancy that had been half simulated at first, became real, and she was ready to do anything to secure his hand

if she could not gain his heart. She wondered why he never drank anything stronger than lemonade, for his face shewed plainly enough that he had not always been so abstemious; but one day she found out the reason, and that suggested to her an easy means of winning him. It was when the letter came to him from Mrs. Montgomery. The postman gave it to Elizabeth, and her jealous suspicions being aroused by seeing it addressed in a lady's hand, she did not scruple to open it over a bowl of hot water, before taking it up stairs to Stephen. Women are very quick witted in some cases: Mrs. Montgomery had read Marjory's postscript to her own letter and had seen no particular meaning in it; but when Elizabeth read it she understood all, and 'burned with anger against her unknown rival, whom she knew to be his good angel as well as his love. She determined that she would have him, in spite of this Marjory who wrote to him with such an air of ownership; and her reference to the past, and to her hopes of the happy future in store for him, if he would keep to his good resolutions, shewed Elizabeth the fitting instrument for carrying out her purpose. She knew she was thwarting Marjory when she surreptitiously mixed whiskey that day with the lemonade he drank at dinner; but she did not think she was acting the part of his evil angel, or reckless as she was, she would have paused. Stephen detected the flavor of spirits in the lemonade when he was in the act of drinking, but he did not put down the tumbler at once, as was his first impulse. He tampered with inclination for a moment, and in that moment he was lost; for the cravings for stimulants awoke again with such strength that he was powerless to resist it, and all his good resolutions snapped like withes before the Drink Fiend's power. After that Elizabeth's work was easy. In two weeks he was her affianced husband, and in two more they were married, and during all that time he had not been a day sober. For though he was not stupidly, brutally drunk, his brain was so inflamed by drink that he was utterly incapable of seeing the madness of the step he had taken, till it was too late; and he awoke from his dream of drink-created passion to find himself bound for life to a woman with whom he had not one feeling in common. He could have lived with her amicably enough had she not been his wife, for she had beauty and good spirits, both of which he liked in a woman; but the more discordant elements are brought to each other the more frequent and frightful will be the explosions, and during the first weeks of the honeymoon they were almost of daily occurrence. At first it

was his fault more than hers, for he kicked so fiercely against his self-riveted chains that he let her see how they galled him, and in the selfishness of his misery, never cared how he wounded her, so that he found vent for the terrible disorder of his mind. Had he loved her he might perchance have made of her the best that could have been made of such a woman; but when she found it was hopeless to try to win his heart she grew reckless, and dropping alike the fond words and the flattery with which she had won his hand, she began to meet his harshness with jibes and sneers concerning the lost love, whom she had supplanted, till he was glad, for the sake of peace, to try to stop her taunts by kindness. But the more conciliatory he became, she grew the more violent, till broken-hearted, and broken-spirited, Stephen quailed before her evil temper, which, had she been a good woman, he would not have borne for an hour, and giving her up the reins of government entirely, betook himself more than ever to the consolation to be found in the bottle.

When Marjory, doing violence to her feelings for Stephen's sake, went with her mother to visit his bride, Mrs. Parker made no attempt to conceal her triumph; and Marjory's cheek flushed sensitively under her insolent raillery, and Stephen's grew pale with anger, though both tried to treat it as a good-humored jest. Stephen had not learned to be so much afraid of his wife then as he became afterwards, and when they were gone he vowed that if she ever annoyed Marjory again he would put her out of the house. Seeing him enraged Mrs. Parker laughed it off, as she could do anything, when a fit of passion seemed useless or inconvenient. But he did not trust her, and when they received an invitation to the manse he would have made her decline it, had she not strenuously insisted on going. She had a weakness for wedding finery, and wedding parties at which to display it; and she had too strong an ambition to shine in respectable Greyford society, to lose this her first opportunity for so doing. So they went, Stephen depressed and downcast, she elated and radiant, looking, as she told herself, better than the best of them, becoming so loud-voiced and over-bearing in her consciousness of being well dressed and well married, that Stephen forced himself to talk and laugh noisily to hide his shame; and Mr. Hope, looking from him to his flaunting bride, covered his eyes with his hand and sighed heavily.

Miss Beresford in turn was watching Mr. Hope. She thought he was looking very thin and delicate, while the spiritual beauty of his face was so great that she wondered how she could ever have

thought him plain. She had been wanting an opportunity of speaking to him all evening, but, except to shake hands carelessly with her when she came in, he had not come near her; and she was longing earnestly and painfully to make amends for the cruel ridicule that had put an end to all semblance of friendship between them. The longer she watched him her remorse grew the greater, and the pain at her heart the less endurable. She longed to kneel down and ask him to forgive her, to kiss the thin hand that shaded his eyes, to do something—anything, however silly or abject, to give the lie to her railing speeches, to shew him how she esteemed, revered him—to shew how——then she cried inwardly, "Lilybird, do not be a fool!" and with a contemptuous internal laugh at herself, she rose and stood at the table on which Mr. Hope leaned his arm. "Mr. Parker has shown himself a greater fool than I thought him," she said in a low voice. He started slightly—"He is an idiot, and that is worse; any man may be a fool," he answered, taking up a book and beginning to turn over the leaves, without looking at her. It was not very relevant, but all Lilybird could think of saying next was, "Mr. Hope, won't you forgive me." "I have nothing to forgive, Miss Beresford; your talent for mimicry is very great, and it is well that I had the specimen of it with which you unwittingly entertained me, or there might have been some danger of me too shewing myself an idiot." He spoke in a calm, measured tone, without sign of emotion of any kind, and his words gave her a strange sensation of pain and loss. "He means that had he not found out in time, how unworthy I am, he might have learned to love me," she thought, with a dull pain at her heart; but she fought against it and said with a low little laugh, "Folly's cap and bells would not suit you, by any means, Mr. Hope; you should be thankful to have escaped them." "I should." "You don't look thankful; your face is as dismal, this

moment, as if you were conscious of having already committed that terrible act of lunacy, you are so grateful for having escaped." His eyes flashed up at her for a moment, and then sought the book again; "You might spare me, Miss Beresford, if I have been presumptuous I have been punished for it, and I do not need to be reminded that it would be madness to aspire to you now." "Mr. Hope, you are not well, you wear yourself out with work," she exclaimed, not understanding him in the least, but touched to the heart by his sad, weary expression. "I shall get rest enough soon, I am going to start for London to-morrow." "Oh! I am glad, we are going there this week, too; and as you don't know London you must let us shew you all the lions." "Thank you, but I do not think I shall want to see the lions." "But it will do you good to see them, and you need the variety far more than John does, though he has been greatly overworked too. How long will you stop?" "That is very uncertain; I may not return at all." "Not return! why not?" "Because it may be God's will that I should die there. I am going by Dr. Newchemin's advice, to have an operation performed on my throat, and he has warned me that it may be fatal, but it is my only hope." "I did not know anything ailed your throat," she said, growing very white, and clutching the table suddenly. "The polypus was beginning to form when I came here; but I have an objection to being pitied, and told no one except the doctor. I don't know why I should tell you, unless it be that it is natural for men to seek the sympathy of women, and for the last few minutes you have made me forget that you are anything else. If we should never meet again, remember that, though there are many women in heaven, there are no young ladies." But she did not heed his concluding words, for she had turned away with a smothered cry, "Oh! Mr. Hope, Mr. Hope!"

(To be concluded in our next.)

## Dr. Murphy on "Wine in the Bible."—No. 18.

By REV. G. H. SHANKS.

**W**E HAVE seen that beyond all dispute there has always been an unintoxicating wine in vine-bearing districts, and that such missionaries as Duff, Robson, Homes, &c., testify that the main use of the vine is not to furnish intoxicating liquor, rendering it as questionable whether such a use was ever legitimate, as it is whether the making of whiskey is a legitimate use of a corn field. We have seen also that the unintoxicating state

is the normal state of "the fruit of the vine," and the fermented state its abnormal. When, then, our Saviour miraculously supplied wine to the amount of 80 or 120 gallons, to persons who had already been drinking for several days and had exhausted all their store, is it reasonable to suppose it was the intoxicating, abnormal sort of wine which He supplied? Is it not much more reasonable to suppose—yea, is it not morally certain—that it was just such wine as He every



year furnishes by His Providence through the natural process of the vine, most nourishing and safe, and not such as is made by "art and man's device," poisonous and dangerous, the fruitful source of crime and woes? Believe it who can, but I would not for a thousand worlds take upon me the moral responsibility of teaching that our Saviour patronized any intoxicating beverage, or such drinking usages as are among us. Says Dr. Nott—"The question whether the Saviour of the world miraculously supplied on this occasion deleterious, exciting, intoxicating wine, or sober, moral, unintoxicating wine, we leave to the enlightened reason and conscience of others." If He did supply intoxicating liquor it was *right* He should do so, whether we can explain it satisfactorily or not, but I can find no evidence of His having done it.

The explanation which I have heard some give of this precious portion of Scripture would undoubtedly make "Christ a Tempter." The Dean of Down wrote a pamphlet to shew that Total Abstinence is contrary to the Example of Christ; and the Rev. I. N. Harkness wrote, in reply to it, "A VINDICATION of our Blessed Lord," in which is a chapter headed, "Was Christ a Tempter?" Mr. Harkness shews that the Dean's explanation unwarily represents Christ as promoting intemperance to a degree that the Dean, or any other person who really loves the Saviour, "would rather cut off his right hand than do himself." The rebuke which, above a hundred years, the Rev. James Hervey gave to a clergyman might be usefully read at the present time. The clergyman was preaching about the wine at Cana, and had unfortunately said that "at a certain marriage feast, when the wine fell short, our Saviour wrought a miracle and furnished them with a fresh supply, on purpose *that the mirth might not die.*" I have heard many say to the same effect, and worse. Mr. Hervey wrote to him, "You vilified the glorious Jesus in a scandalous manner, and set the incarnate Godhead to one of the most ignominious and abominable offices. . . Could any debauched libertine, at a drunken club, have derogated more contumeliously from the dignity of our Lord's behavior. . . O! what a handle does this yield to infidels for profane banter. . . The soldiers that stripped our Lord of His apparel, and mocked His sacred person; that spit upon His blessed face, buffeted His Divine head, and loaded Him with all manner of indignities and scurrilities, did not commit so flagrant an abuse as a modern preacher in one of his studied, solemn harrangues. . . 'That the mirth might not die;' that is, that those who

were already made merry with liquor might go on in their jovial delights, . . for when people are thus exhilarated, to take fresh draughts, and pour down more wine, it must indeed make them, as a professed scorner profanely expressed himself, on this very occasion, 'more than half seas over.' . . If He wrought the miracle with such a view, and for such sort of people, all the world cannot clear Him from being a promoter of excess; and if He did not, all the world cannot acquit you, Sir, from the most abusive misrepresentations of your Redeemer." Mr. Hervey proceeds, "'That the mirth might not die.' What could a lewd rake have done at his riotous table worse than that which you have ascribed to our blessed Lord? My blood grows chill, my thoughts recoil at so horrid a position. Any gentleman of tolerable seriousness, when he perceives that his friends are got merry with his drink, would rather withdraw the glass than add fuel to the flame. For my part, I should think myself an abettor of excess, and little better than a pimp for debauchery, if, when men are merry in their cups, I should supply them with the means of driving on the wanton humor. . . O blessed Jesus, surely that is fulfilled which was spoken by Thy prophet. Thou art wounded in the house of Thy friends. Thy character is debased, Thy doctrines adulterated, by those who profess themselves adorers of the one and expounders of the other. O that ever the Christian pulpit should become a porch to the temple of Bacchus, and a Christian preacher act the part of a purveyor for the tippling house." Much more quotation, to the same effect, might I make from this pious and eminent writer of the last century. And yet that which called forth such sharp and indignant rebuke was not worse than what I have heard from Christian ministers and people. I have heard religious persons say that the party for whom Jesus supplied the wine had among them persons who had already so drunk that they could not discern good wine from bad, and therefore an inferior sort could be palmed upon them, which none would have ventured to impose upon them had they been perfectly possessed of their discerning faculties. One would think that the good author of Theron and Aspasio had before him some of the modern opposers of the total abstinence movement, who confess that it is "all nonsense to say that alcoholic beverages need be taken for health," and yet affirm the lawfulness of using them for the "sake of amusement or something else; and who, from such texts as Prov. xxi. 6, teach, in effect, the *duty*, upon Bible warrant, of drowning one's sorrow in strong

drink. What I have heard preached from this text reminded me of the following parts of a song sung at the anniversary meeting of the Licensed Victuallers (so the publicans call themselves) of Birmingham, held in Dee's Hotel, August 22nd, 1855, and repeated at similar provincial orgies. It was sung immediately after the toast of "The Hon. T. H. Berkeley, M.P., and the Members of both Houses of Parliament who supported the alteration of the Sunday Closing Act"—giving greater facility for Sunday drinking:—

"O Bacchus, let us be  
From cares and sorrows free;

This day we'll drown all sorrow—  
Our cares will come to-morrow.

Drink rich wine, and make good cheer—  
We've no scolding wives to fear.

Let's be merry while we may—  
All things have an ending day."

And from Deut. xiv. 26, some seem to preach up the sacred obligation of making one's self right merry with strong drink before the Lord. But the preacher whom Hervey rebuked withal, affirmed that "he was no advocate for intemperance," (of course), which made Hervey say to him, "When you give an evasive flourish or two, and would have your hearers to believe that you are no advocate for intemperance, it is plain you are only complimenting the cause of sobriety. This interpretation put upon our Lord's conduct knocks all such pretences on the head. . . . The only reparation you can make to the injured Jesus, or the offended Christian, is to give us a *sermon of recantation*, and antidote the poison that has been propagated. But, I would hope it is too gross to spread."

I question whether that preacher's statement, "that the mirth might not die," had a worse tendency than Dr. Murphy's *Divine sanction* to the use of intoxicating wine—and his "one point that the Bible not only permits the use of wine, (of course intoxicating wine) but actually enjoins its use as a drink-offering, and still *enjoins* it in the Christian Church, as an emblem of our participation by faith in the salvation purchased by the blood of Christ." Far be it from me to compare Dr. Murphy, to the mirth-loving preacher who has been rescued from oblivion by Mr. Hervey. A more temperate, and truly amiable, and pious man than Dr. Murphy, the sun scarcely shines upon; but how he has been betrayed into writing such a tract is to me perfectly inconceivable; and I believe he would rather have lost his right hand than have written it, had he been aware of its tendency, or the use

made of it by some who are his eager disciples in this matter, although in other matters they are far from being his followers or admirers.

Commentators are mostly agreed that the word *methusthesi* (well drunk) does not in this place mean intoxicated, or far on toward intoxication, but simply "satisfied," "saturated," which in a subsequent chapter will be shown to be frequently the meaning of the word; and that the term does not imply that the governor intended to say that it was customary for persons to be drunk at wedding feasts, and that the worse wine was usually brought forward when the people, having drunk so much, could not know the difference; but simply that it was the custom, for some reason or other, to supply a superior quality of wine at the commencement, when the more important portion of the guests, it may be, were all present, and not to present the inferior quality till toward the close, when, probably, many might have gone away; just, perhaps, in some degree similarly, as I have heard some tea-drinkers say, that if the first cup was good, they did not care what the rest might be—while, on the other hand, others have said, they do not like degenerated tea, and take no more as soon as it grows worse. Had it been customary for persons to be drunk at feasts, our Saviour would not have honored them with His presence. He would have denounced the custom, instead of appearing to countenance it by working a miracle. How glad the good Hervey would have been if he had known what cannot now be disputed, that there was a wine (*oinos*) altogether unintoxicating? And what an advantage he would then have had in rebuking the heretical preacher! His Christian instinct kept him right, and he knew that it was a heresy to say that our Saviour made wine "for the purpose that the mirth might not die." And yet I cannot see for what other purpose it could have been made, if the wine was intoxicating. For what other purpose is wine, or other intoxicant, ever brought forward now at a wedding, or other occasions? Such a purpose is considered quite defensible by almost every opponent of the total abstinence movement. I have always thought that Hervey was in this matter less *logical* than his opponent, and that his explanation of the text was unsatisfactory *in point of logic*, though not of divinity; because the good man took for granted that the wine made by our Saviour was intoxicating. He seems not to have had the means of knowing the contrary. His fine Christian instinct made him come to a right conclusion even from a false premise. Unknowingly he demonstrated, by a sort of

*reductio ad absurdum*, that the wine was not intoxicating. That our Saviour miraculously made wine "on purpose that the mirth might not die," he showed to be absurd and impossible; but it could have been for no other purpose, if the wine was intoxicating: therefore the wine could not have been intoxicating, thus anticipating the fact clearly established beyond all dispute by observation, that there was an unintoxicating *oinos*. Indeed the word "*oinos*" in classic writers never did denote an exclusively intoxicating liquor. "Can we suppose," says Professor Miller, "that to a party of marriage guests either already drunk, or on the very brink of being so, He should not only give eighty, or ninety, or one hundred and twenty gallons of wine, as intoxicating as that which they had already used to excess, but more intoxicating still—practically tempting them to complete the act which shall put them in danger of hell, if the repent not? Is that conceivable?"

Practically supposing the Lord of Glory, who tempteth no man, to be like unto Satan and his angels, whose works He came to destroy; nay, worse, practically subjecting Christ to His own terrible anathema against such a tempter—Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also, . . . the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory." He concludes thus, "On the whole, the inference seems inevitable, that the guests had been enjoying themselves with unintoxicating wine, and that their deficient stock was supplied by the Giver of all Good, by a wine of like nature, but of richer and rarer quality. Had it been otherwise, had they been drunk, or in any way approaching thereto, the request for more wine would not have been complied with, but refused with indignant rebuke. He would have done then, as doubtless He would do now, if we can suppose Him personally introduced to a marriage feast of the present day, loaded with fiery intoxicants, what we are told, a few verses on, He did in the temple—He would have made a scourge of small cords and driven them all out, saying, "*take these things hence*."

The calumny uttered by the malignant enemies of our Lord, that he was a "*wine-bibber*," is no more a proof that He ever imbibed intoxicating wine, than that of his being a "*gluttonous man*," is proof His being such. John the Baptist was a Nazarite, and therefore abstained even from unfermented wine—from "*liquor of grapes*," and from "*moist grapes and dried*;" and, for purposes suited to his special mission, and the dispensation he briefly administered, he accepted of no invitation to social parties, but lived and preached in the desert, and ate locusts and wild honey; while our Saviour, on the other hand, was no

Nazarite, but partook of the fruit of the vine, and, for purposes equally suited to His mission, "came eating and drinking," even "with publicans and sinners;" but we have no evidence that He ever used the fruit of the vine in its intoxicating state—no evidence that He ever used that sort of wine which makes "priest and prophet to err and be swallowed up, and all tables to be full of vomit and filthiness, so that there is no place clean," and which "at the last biteth like a serpent and stingeth like an adder."

Dean Woodward's elaborate explanation leads Mr. Harkness to exclaim, "Could an infidel desire more than this? O! blessed Redeemer, how art thou put to an open shame in the house of thy friends!" Mr. Harkness adds, "But now, suppose a person were to come in and say, 'Sir, in those days, were there not in common use wines that did not intoxicate as well as those that did? Then the Dean, as a learned man, would say, 'Yes there were.' 'Then does the passage in John state that the wine at Cana was intoxicating?' The Dean takes up the Bible, reads the chapter carefully, says, 'No it does not.' 'Is it not likely then that the wine of Cana was the wine that did not intoxicate?' Now, I can well suppose the Dean to exclaim, 'Thank God, this makes all things plain. I see it now, my Saviour was not a tempter. This party had well drunk, that is, they had drunk copiously, but they were not intoxicated, because, the wine they used could not do it; then Jesus made them an abundant supply of a quality superior in body and flavor, but still unintoxicating—they thus could drink, and drink abundantly, without temptation. Ah! yes thank God, this makes all clear! Now, I can understand the Dean, or any lover of Jesus, saying this. Why does he not say it? To prove that the wine of Cana was intoxicating is impossible. Why is it that any man will persist, without a shadow of proof in asserting that it was so? It must be because he wishes to wrest, even at any hazard to the Saviour's honor, from this passage, some apology for using modern intoxicating drinks." The drift and tendency of Dr. Murphy's book go with the Dean of Down in maintaining that "The principle of total abstinence is not according to the example of Christ." But for such drift and tendency I would probably have never replied to his pamphlet. To say that Christ was no total abstainer, that is, that in our circumstances, He would not have been an abstainer, but have conformed to our drinking usages, is simply to beg the question, and is, moreover, I hold, to calumniate the Saviour most grossly, and to deserve the censures poured forth by Hervey and Harkness, on the (unintentional) traducers of our Lord. *Bible Temperance*, p. 66.

## Alcohol as a Medicine.—No. 7.

By DR. R. MARTIN, WARRINGTON.

THE following case will, I think, show decisively how the use of alcoholic liquors may excite and aggravate inflammatory action. M. T., æt. 17, is the daughter of a farmer living in a

very healthy district. The young lady is of rather a delicate constitution, her general health not very good. I was called to see her in consultation with the family surgeon. She was suffering from men-

strual derangement, but chiefly from acute synovitis, the right knee being enormously swollen, very red, and exquisitely tender; she was in terror if an attempt were made to touch it. There was considerable destruction of the tissues, about the joint two or three sinuses had formed, and considerable venous hæmorrhage had occurred. She was hectic, and could neither eat nor sleep. I was told that she had no desire for food of any kind, resisted the efforts made to induce her to take it, and was being almost wholly kept up by brandy and port wine. The practitioner who had the case in charge seemed to believe that these liquors were eminently strengthening; that the wine was highly nutritious, having a considerable affinity to blood, and that in pouring this freely into his patient, he was enriching the vital fluid in the most direct and effective manner. Great, therefore, was his surprise when I urged that, instead of keeping the patient up, he was keeping up the disease. It was only after considerable discussion and some expostulation that I could induce him to consent to omit the use of stimulants; he declared that if the supply were cut off, she would inevitably sink. I pointed to the fact that she was already sinking; and that unless an alteration could be quickly brought about, the final event was merely a question of days and hours. I showed that no change could well be for the worse, but promised that if at the end of a few days there were not an improvement, then we might reconsider our policy. No alteration was to be made in the general treatment of the case, but merely in the diet. She was to take two pints of beef tea and two pints of milk in the twenty-four hours, and more if possible.

Four days after I saw her again. She had been induced to take all the beef-tea and milk ordered for her. There was a sensible improvement; she had more color on her lips, more expression in her features, was not in such terror when an attempt was made to examine the affected limb. The knee was evidently less inflamed; there was diminished redness and tumidity. The hæmorrhage had also greatly lessened. The alteration for the better was so unmistakable, that my medical friend had not a word to say against our continuing the dietary previously agreed upon. Five days afterwards I again visited the case, and found everything progressing most satisfactorily. The knee still diminishing in size, the redness and tenderness were less, and the poor girl could now not only let the leg be touched, but was able to bear removal from her bed to a couch at intervals during each day. At my fifth visit, twelve days after first seeing her, the progress made was so very satisfactory, that I considered it totally unnecessary to continue my attendance. The hectic had departed, pain had almost disappeared, she could sit up in bed, reading or working for short periods. I therefore left her in the hands of the surgeon and of her friends, all parties being highly delighted with the progress she had made.

One evening, about three weeks afterwards, I received a hurried message earnestly requesting that I would at once visit the young lady, as she had relapsed, and was as bad as ever. I thought that there must be some mistake on the part of the messenger. Great was my surprise, however, and regret, to find that the statement was quite true. The knee was extremely swollen and angry

looking, as exquisitely tender as before, sinuses had again formed, and again considerable hæmorrhage had occurred; indeed it was the sudden violence of the last which had induced the parents of the young lady to send for me so suddenly. On retiring with the ordinary medical attendant, almost his first exclamation was, "If I had my way, I should amputate." My equally frank reply was, that unless some change for the better could be speedily brought about, the loss of the limb would be necessary in order to save life. The poor young lady evidently endured excruciating pain, which destroyed her appetite and prevented sleep. Again, she suffered from hectic and nightly perspirations of a profuse character. I need scarcely say, that I made most careful inquiry, both from the medical attendant and from the friends of the patient, as to what had led to the relapse, but I was assured there was no known cause. I ascertained, however, that after I had given up attendance, there had been a recurrence to the wine which I had prohibited, with the hope of more rapidly getting up the patient's strength. A change for the worse soon occurred; but such was the extent to which the minds of the doctor and parents were dominated by the belief in the invigorating properties of port-wine, that they could not, or would not, believe that its administration had anything to do with the relapse. Indeed, the complaint was, that the patient would not take sufficient. I was inexpressibly astonished and not a little annoyed, that after all they had seen, they should have been guilty of the folly of pressing upon the patient, articles, the previous withdrawal of which they had seen to be so directly followed by the subsidence of inflammatory action. I insisted on the same course as before being at once adopted—the substitution of milk for brandy, and of beef-tea for port-wine. I further saw, that as the patient was even worse than when I first visited her, I must watch her case more closely. I was, therefore, more frequent in my attendance. She rallied, but this time it was slowly; nevertheless, her progress was almost uninterrupted; so that at the end of eight weeks she was once more thoroughly restored to health, and in the course of a few months, by the aid of baths and frictions, she completely regained the use of the limb which she was so near losing.

This case shows—(1st.) That alcohol has a tendency to excite inflammatory action. We have seen this proved crucially. The inflammation was increased whilst wine, &c., were being given; it declined rapidly when the alcohol was withdrawn; it recurred when the use of wine was resumed; it again declined when wine was prohibited.—(2nd.) The administration of the wine aided in keeping up the disease, not only by poisoning and deteriorating the blood, but by destroying the desire for food. The patient had been urged to take beef-tea, &c., before I was called in, but she manifested an utter aversion to food of every kind. Soon after the stoppage of the wine, however, she not only began to take a fair supply of milk, beef-tea, &c., but to relish it. When the wine was resumed, her appetite gradually declined, disgust for food returned; when it was once more banished, she once more was induced to take food, and soon began to crave for it.—(3rd.) I would remark on the extraordinary extent to which the minds of all concerned were dominated by the be-

lief in the invigorating properties of brandy and port-wine. Although they saw that the poor girl was snatched from the grave when the wine was given up, their old faith was not shaken; although the disease returned *pari passu* with the return to the use of wine, there was no disposition manifested to leave it off, until I insisted on it

when again called to see the case.—(4th.) There is every reason to believe, that if the administration of alcohol had been persisted in, the patient must have continued to endure agonizing pain, until either she had lost her leg by amputation, or succumbed beneath the exhausting effects of the disease.—*Medical Temperance Journal*.

## The Bible Wine Question in America.

**W**E HAVE been favored with a copy of the *Enquirer* for August, being No. 6. Vol. II. of a periodical published by Weed, Parsons, & Co., Albany, New York, "devoted to free discussion as to the Wine sanctioned by the Bible." The serial is Edited by the renowned Christian philanthropist, E. C. Delevan, who has done so much throughout his singularly useful and laborious life, for the dissemination of temperance truth in the New World, and latterly in England also by the circulation of Rev. Dr. Nott's Lectures on *Bible Temperance* amongst the clergy of the Established Church. The greater portion of this issue of the *Enquirer* is occupied with a most interesting historical letter from the venerable Editor to the Rev. Wm. Goodell, Bozrahville, Conn, from which we give the following extract:

My dear and valued friend,—How gratified I have been by reading your late articles in the *National Temperance Advocate*; as delighted, in fact, as I was in olden times to receive articles of the same character for publication in papers over which I had some control in Albany. I perceive you hold fast to the same principles you then promulgated with so much power, and which are now rapidly becoming the basis of temperance movements everywhere; principles which the Bible and science so fully sustain, principles which the churches will yet be constrained to adopt and advocate, or to lose all influence for arresting intemperance in the world. The moderate use of intoxicating drink as a beverage, is nothing more nor less than moderate intemperance, leading to immoderate drinking, and moderate drinkers must therefore bear the responsibility of the world's drunkenness. *The line which DIVIDES moderate drinking and immoderate drunkenness has never yet been drawn*; it never can be; DEGREE tells the whole story. I would not be severe, nor send forth error at any time knowingly, much less now that I am in my 77th year and on the verge of the grave; but this is truth.

I trust you will meet my friend Dr. Lees, while he is with us: he is putting the *polish* on our rough labors a third of a century since, on Bible Temperance. The great work on that important question, by himself and Mr. Burns, is now in the press at Albany, which should find its way into the hands of every clergyman and truth seeker in our widely extended land, as well as throughout the civilized world. Your letter, and the publication of the *Temperance Bible Commentary*, are very opportune, for a new generation has arisen that needs the warning against "Wine, the mocker." They have awakened up many reminiscences, and thoughts of the past, which I will set down as they occur to me.

Louis Phillipe told me in 1838, among other things, that the drunkenness of France was on wine: that he wished every grape vine was rooted up, except for food; and that the only true temperance is total abstinence. The present Emperor of France also stated to me, while in Paris in 1868, that he could not advise us to cultivate the grape to produce intoxicating wine. It may be said, and has been said, that his Majesty was *selfish* in giving this advice. I do not think so; he spoke from full knowledge of the evils that wine making and wine drinking entail on the people of his Empire. Grapes are a great blessing to any country, whether as food or for medical use, and should, if possible, be produced so cheap that every family in the land, rich and poor, might have them on their tables, in the greatest profusion. They would be found as valuable as *any other fruit* provided for us by a kind and bountiful Providence. A blessing is pronounced by God on "wine in the cluster." Where the grape is used as food, the *teeth become the wine press*, and the *new wine* thus pressed out, enters the stomach *pure and fresh*, imparting health and strength to the whole body, and leaving the mind in a much fitter condition for judging correctly, and worshiping God acceptably, than if the like quantity of "wine, the mocker," had been imbibed. What a blessing it would be to our nation, should those now engaged in cultivating the grape for the purpose of being manufactured into intoxicating poison, change their plan, and cultivate the rich, delicious clusters for food, or preserve it in a liquid state free from all alcohol. And now that railroads are to *gridiron* our country, *grape-cars* might distribute the luscious and vivifying fruit to every city, town, and village in the nation, at a price so low that the use would become universal, the year round. Great results, even in a pecuniary point of view, would follow the change to the *grape growers themselves*.

I am glad to hear that you have a book prepared for publication on the anti-Christian character of that worldly utilitarianism, and short-sighted expediency, which has done so much mischief in the world. The doctrine of *expediency*, applied to the use of a *bad* thing, is a false doctrine, and no moral or religious movement can possibly flourish under its deadening weight. Rev. Dr. Lyman Beecher, in a letter to me, written many years since, said, "Alcohol, taken as a beverage, is always injurious in proportion to the quantity taken, and the frequency of its use. Its use is therefore not only inexpedient as an injurious example, but is *morally wrong*, both as it endangers health, and exposes to the insidious dominion of a deadly habit, and continues its

production and use, with all its sweeping desolations and woes. The use of alcohol, therefore, as a beverage, is in my judgment both *inexpedient* as an example, and *morally wrong* as a violation of the obligation to use all lawful means to preserve our own and the life of our neighbor."

When I was engaged with my associates in working the Temperance press in Albany, we were in a manner, as you well know, *driven* to open the *Enquirer* for free discussion on the wine and communion questions. A long and trying controversy followed. After it ended, I gathered up all that was written on both sides of the question, and published the same in 1841. An edition of 30,000 was printed, and a copy of the *Enquirer* containing it, sent to every minister in the United States whose address could be obtained, as well as to numerous ministers in other countries. You will perceive on reference, that Dr. Sprague, in his controversy with Prof. Moses Stuart, D.D., admitted that "the fruit of the vine may be legitimately fermented or unfermented." I have some faith that this eminent, popular, and learned divine, will, before he dies, speak a good word in favor of unintoxicating wine as fitting to grace the Lord's Table. And I may here say, not only with regard to Dr. Sprague, and Bishop Horatio Potter, who at one time were somewhat hard upon me in this controversy, and to all others, that I now entertain for them the most friendly feelings, and pray, with exceeding earnestness, that they may see it to be their duty to protest against that "conformity to the world" which is the strength of those fashions which prove so fatal to the rising generation, and strike down so many of the high and lofty ones in church and state. Professor Stuart made me an especial visit from his college at Andover, Mass. After much counsel respecting the communion wine, he said, on taking leave, I suppose to encourage me, "Mr Delavan, I will die in the ditch with you if necessary, in defence of the stand you have taken."

To give you some faint idea of the character and spirit of the controversy, especially on one side of it, and the public feeling created at the time by the false charges brought against me, I will quote as specimens merely a few of the epithets applied to me by a single opponent, a Doctor of Divinity, in his communications in favor of using the wine that intoxicates at the Lord's Supper, rather than "the fruit of the vine" in a state which would not intoxicate:—

"Presumptuous and impious statements—foul aspersions—assault on the most solemn ordinances of our religion—all the wise and holy men of the land are opposed to his views, and contemplate them with indignation and horror—blasphemous presumption—this is a monstrous, daring attempt to banish from the communion table the element the Son of God consecrated; presumptuous attack upon an ordinance, and through it upon the character of Christ—antidote to the poison—perversions and perversions of Scripture—flood of error—he has impeached the benevolence, and by consequence the divinity of the Son of God—another such instance of vanity and presumption—shocking impiety, aiming, as in fact it does, a blow at the divinity of the Son of God—involves the inspiration of the Scriptures, and equally the wisdom and benevolence, and consequently the divinity of Christ—alarmed at the indignation,

etc.,—after all the fog in which Mr. D. has endeavored to involve his views, his pretensions to candor are pretensions and nothing more—he has practised abundantly upon the credulity of the public—I have reason to believe that there is more of poetry than truth in this excuse—shocking language—it is a deliberate attempt to deceive—a tissue of falsehoods, absurdities, and blasphemies—he has the hardihood to affirm—this amazing perversion of truth—his own gross prevarication after all his quibbling." Yet after applying to me these epithets, and after a full review of them, and his labors, he wrote the following: "I have not penned a sentence, nor a word, which, with my present views, I should desire to erase." It is, however, only just to remark, that after applying to me these epithets, and re-indorsing them, he very charitably ascribed my views on the communion question (those views only extending to the *kind* of wine proper for the sacred ordinance) to an "aberration of intellect." How far such epithets should have been applied by a Christian minister to a Christian brother of the same Church, under an "aberration of intellect," is a question I will not take upon myself to decide. The same reverend gentleman compared me to Judas Iscariot. "I prefer," said he, "the character of the impetuous Peter, who drew his sword, to the insinuating Judas, who betrayed his Master." But here let it be remembered, that the rashness of Peter, as well as the treachery of Judas, was rebuked by Jesus Christ; and that when rebuked, Peter (whom this reverend gentleman wished to imitate), obedient to his Lord's command, did put up his sword; and, in another case—"went out and wept bitterly." Happy would it be if all Christians, and especially all Christian ministers, who have heretofore offended, or are now offending, like the impetuous Peter, were to cancel the offence by *imitating his repentance and his reformation*. It is as a matter of history alone, that I refer to the spirit in which this controversy was conducted; and while in some cases that spirit cannot be defended, yet I can and do fully estimate the *motives* of those learned divines who wrote in opposition to my views. They undoubtedly fancied, that, in my zeal to promote the cause of temperance, I was laying sacrilegious hands upon one of the most holy ordinances of our religion; and, as watchmen set to guard the truth and arrest error, they felt impelled, by a sense of duty to the church, to expose what, in the commencement of the discussion, they considered to be a great fallacy.

In this "*irrepressible conflict*" with the "Drink Demon," we must both work and look to God. On these conditions He will give us the victory at last. A bare majority for prohibition will not, I fear, ensure the faithful execution of the law when attained. We require a "*controlling moral sentiment bearing it up and giving it force*." Behind this lever, when attained, we must have the *true doctrine of the Word of God, in regard to the use of alcohol as a drink, fully engrafted in the Christian mind*. Recent years have taught us that nations can be born in a day to a right understanding of great questions connected with the happiness of man. May God in his mercy exercise His power on the question now before the world, and do for the temperance cause what He has done, and is still doing, for that of slavery.

I issued *five* numbers of the *Enquirer*, for discussion on the communion and wine questions. In the first number of that periodical (commencing in 1841), appeared your letter to me of May, 1834. I have, within a day or two, reperused that letter, written thirty-five years since. No advance on the principles of that letter have been promulgated *with us* since, but millions of pages have been scattered broadcast over the world sustaining your views. Though there remained, after the controversy in the *Enquirer*, many points to clear up and establish in detail, yet in truth, that discussion pretty well exhausted every phase of *principle* connected with alcohol. I had the first number in proof, when Bishop Alonzo Potter (then Vice-President of Union College), called upon me at my residence at Ballston, to urge me to abandon the publication of the work. After listening to his reasons, and feeling assured that they were given from a sense of duty and in friendship, I said to him, "If you will remain with me long enough to read my proofs, and will then advise me to abandon the whole undertaking, I will do so." The first number was devoted to the inquiry as to the *kind* of wine proper for the communion. Dr. Potter said he would stay and read the work; and on taking leave said "*You have the whole ground.*" I think he added "go ahead." Although I undertook the labor of that work with a deep impression that I was not the man for such an undertaking, because my education had been almost entirely mercantile, I had still an *abiding conviction* that *my positions were true, and in accordance with common sense.* I trusted that learned men, in and out of the church, might be induced to examine the subject, and in time assist in developing the truth. I was not disappointed in this expectation. Dr. Nott and yourself, and many others, here, and Dr. Lees in England (1835-45), came to the rescue. I have their names engraven on my heart. Alas! most of them are now in their graves.

"The world loves to be undisturbed in its indulgences, and the surest way of being so is to set the *tone of public fashion* against the *public disturber*," writes PROF. WILLIAM ARCHER BUTLER, *Trinity College, Dublin.* This question calls up to my mind numberless illustrations. Fifty thousand copies of one of the vilest anonymous libels against my life and character ever circulated on this earth, entitled, "*Delavanism*," were placed one Sunday evening in every house in Albany, and the steamboats and hotels were filled with them. They were also scattered broadcast throughout the country. If the charges made against me had been even half true, I should have been sent to the State Prison, and kept there till the day of my death. The late Chief Justice Ambrose Spencer, my neighbor and friend, took the paper and followed up *ten* of the libellous charges, after which he called upon me and told me what he had done, saying, "I have found every charge to be false; but if one had been true, I would never have spoken to you again." While in Florence, in 1838 or '9, I went into the examination of the wine manufacture and trade, making the acquaintance (through the American consul) of a gentleman largely engaged in the wine business. He gave me a full history of the whole. Wine, he said, could be made in Italy *all the year round*, by a little care. He had then

(January) in his lofts grapes hanging up in clusters for family use, enough to make one hundred gallons of wine. I asked him if he would make me unintoxicating wine from them; he said he would. I then went fully with him into my views on temperance, placing intoxicating wine before him as I now view it, and its injurious effects on life, health, &c. Before I left for Rome he sent me a few bottles of pure unintoxicating wine, made while I was in Florence. It was delicious. I wrote home to my friend, John T. Norton, Esq. (the knowledge of whose death has almost this moment reached me), that I had become a *wine drinker*, giving him the same history of the *kind of wine* which I was drinking, &c. He very innocently named to a friend in Albany what I had written to him (that I was drinking unintoxicating wine). That friend repeated it, as I was informed by Mr. Norton, *without the qualification as to the kind*, and reported "*that Mr. Delavan had gone back to wine drinking.*" The report spread over the nation. A dear friend of mine, of this State, travelling in Ohio soon after this garbled report of my wine drinking began to be circulated, was addressed by a fellow traveller thus: "Then Mr. Delavan has *fallen*; I hear that he has gone back to wine drinking abroad, and has become a drunkard." My kind friend told him that he knew it to be utterly untrue. I was also accused of having stolen into the 2nd Presbyterian Church, in Albany (Dr. Sprague's, of which church I was a communicant), the day before the communion was to be administered, and mixed water with the wine; and also of having reported that my pastor was so addicted to wine that he took a bottle containing it under his cloak into the church, and wrote his sermons under its influence! Need I say there was not a shade of a shadow of truth in either of these charges, though they are yet floating on the public mind, after a lapse of 80 years or more; and even in this nice, old, quiet city, within a day or two, were named to me by a friend as circulating here! I was even asked for an explanation. I never traced the authors of these reports. May God forgive them as I have done.

About thirty years since I called at the American Bible Society, New York, to see the managers. I wished them to direct me to some learned Biblical scholar, from whom I might gain correct information as to *Bible Temperance.* I was directed to Professor Bush, as the organ of that society. I visited him in his library, the shelves of which appeared to be loaded with Bibles in all languages. I stated, in brief, my views on the wine question, and he received them with a prompt condemnation, took up his English Bible and read from it a single verse, saying, "This verse upsets your theory." I replied, "Perhaps if you refer to the *original* you will find it does not." He at once did so, and starting back in amazement, "No permission to drink intoxicating wine here! I do not care about wine, and it is very seldom that I taste it, but I have felt until now at liberty to drink wine in moderation from this very verse." I made a strong appeal to the Professor to enter thoroughly into the examination; he said he would, and he did. On calling upon him, when I next visited New York, I think months after, and on entering his library, I was greeted thus: "*Mr. Delavan, you have the whole*

ground, and, in time, the whole Christian world will be obliged to adopt your views." I asked him if he would not prepare an essay on the question for publication; he said he would, and he did. It was in the form of a letter directed to me, or the editor of the *New York Observer*, I do not remember which; but it was so long that the editors, in justice to other claims, could not publish it, since it would take up two pages of their journal. It was published, however, in an extra to the *Observer*, and furnished to all the subscribers, at a cost to me of 500 dollars. On looking over my temperance documents, I have not been able to find a single copy. The editors have not been able to find a copy in their office, nor have they yet been able to procure one by advertising for it. That our English Bible was translated under the influence of drinking usages and notions is pretty

certain. As a delegate to the World's Temperance Convention, held in London in 1838, I was invited to dine with one of the leading gentlemen devoted to the Temperance Reform in its early history. The wife of this gentleman, I was informed, was a highly educated and learned woman. In discussing the temperance question generally with her, she remarked that she had perused the Bible in the original with regard to the wine question, and had come to the conclusion "*that our English Bible was translated under the influence of drinking usages.*" The doctrine that the Bible sanctions the use of intoxicating liquor has been the bane of the church. It has already caused the downfall of millions within its pale, and is still leading on millions more to the same impending doom.

## Juvenile Department.

### NO DRUNKARDS THERE.

BY ROSA HARTWICK.

THERE is a beautiful land we are told,  
With rivers of silver and streets of gold,  
Bright are the beings whose shining feet  
Wander along each quiet street,  
Sweet is the music that fills the air,—

No drunkards are there.

No garrets are there where the weary wait,  
Where the room is cold and the hours are late;  
No pale-faced wife with looks of fear,  
Listens for steps she dreads to hear.  
The hearts are free from pain and care,—

No drink is sold there.

All the long day in that beautiful land  
The clear waters ripple o'er beds of sand.  
And down on the edge of the waters brink,  
Those white-robed beings wander, nor shrink;  
Nor fear the power of the tempter's snare,—

No "mockery" wine is there.

Father, look down from Thy throne, I pray,  
Hasten, oh, hasten the glorious day;  
Help us to work as a Temperance band,  
To drive the demon away from our land.  
Teach us to say, we will dry every tear  
Which drink makes flow here.

### BELSHAZZAR'S FEAST.

BY E. LAMPLOUGH.

THE laurel'd chieftians cast aside the sword;  
The cunning harper touch'd the tuneful chord;  
Unzon'd, 'mid armlet's sheen and jewel's glance,  
The wanton maidens mov'd in mazy dance;  
And proudly on the fruit-heaped board  
The red wine shone in vessels of the Lord.  
The very guards had cast aside each lance,  
And archly looked the dancing-girls askance.  
But sudden 'mid the gay and gorgeous scene,  
A dreadful hand traced words of doom, in fire;  
Which mocked the skill of Chaldean priests  
unclean,  
But gave through Daniel's lips the words of fire:  
Then Persian bands smote harlot, king, and queen,  
Pale drunkards bound, and broke the minstrel's  
lyre.

### THE "NAUGHTY WEED."

A POEM, entitled, "SMOKING SPIRITUALIZED," has long been known to the peasantry of England from its circulation in the form of a ballad. It is also well known in Scotland from its being attached to the Rev. Ralph Erskine's "Gospel Sonnets." The former part of it, however, was composed before the birth of Erskine; the latter part may be considered as his composition. The following verses have been composed in the same measure with the ancient Poem; but in a strain more consistent with propriety and truth:—

The price of this disgusting weed

Would clothe the bare, the hungry feed,

Your pipe bespeaks

Their whitened cheeks:—

Thus think, and spurn Tobacco.

A poison in Tobacco lies,

That shakes the hand and dims the eyes,

And turns your cash

To smoke and ash:—

Thus think, and spurn Tobacco.

For wasteful pipes—fill Savings' Banks:\*

Then will you owe your friends no thanks,

When summer's hay

Feeds winter gray:—

Thus think, and spurn Tobacco.

This naughty leaf you puff to nought,

Would purchase leaves with knowledge fraught,

Whose varied lore

Your mind would store:—

Thus think, and spurn Tobacco.

Then quench your "cuttie's" baneful fire,

And stamp your "doss" into the mire,

And make your soul

Your flesh control:—

Thus think, and spurn Tobacco.

\* Were a young man, beginning at 15 years of age, to deposit in the Savings' Bank a sum equal to that which many spend weekly on Tobacco—say Sixpence only—he would, at the age of 60, have at his disposal £129. The amount of Tobacco for home consumption in 1861, was 34,828,440 lbs.; and the amount of Duty was \$5,585,616, or upwards of FIVE AND A HALF MILLIONS of Pounds!



**THE DRUNKARD'S FAREWELL.**

FAREWELL, landlords, farewell, Jerry ;  
 Farewell, brandy, port, and sherry ;  
 Farewell, horrors and blue devils ;  
 Farewell, dens of midnight revels ;  
 Farewell, shoes that have no soles on ;  
 Farewell, fires that have no coals on ;  
 Farewell, sot and all sots' feeders ;  
 Farewell, rogues and all thief breeders ;  
 Farewell, cupboards that have no meat in ;  
 Farewell, chairs that have no seat in ;  
 Farewell, children with wry faces ;  
 Farewell, to those grog-shop races ;  
 Farewell, landlords and your spouses ;  
 Farewell, spiders and your houses ;  
 Farewell, to your noise and rabble ;  
 Farewell, to your foolish gabble ;  
 Farewell, swash and all swash-venders ;  
 Farewell, beagles and their senders ;  
 Farewell, pockets that are empty ;  
 Farewell, landlords you have plenty.

**WE MUST ACT AS WELL AS THINK.**

BY EDWARD CARSWELL.

What's the use of writing, of speaking or inditing,  
 And wasting printers' ink ;  
 Of penny lengthy leaders, of sending out your pleaders,  
 If people will not think ?  
 And what's the use of thinking until your eyes are blinking  
 Your brain with study racked ?  
 It all will do no good, (never did and never could),  
 If people will not act.  
 There's weeping and there's sighing, and many people dying  
 Through alcoholic drink,  
 And people say, " It's true, but we don't know what to do,  
 And we have no time to think."  
 We know that Prohibition would save many from perdition  
 We speak it as a fact ;  
 And yet we see them die, or for help we hear them cry,  
 Yet how many of us act ?  
 Then hesitate no longer ! the foe is growing stronger,  
 The longer we delay !  
 But for God and man and right, let us rally for the fight—  
 Let us work as well pray.  
*New (American) Temperance Speaker.*

**The Temperance Movement.**

**BELFAST.**—The Ladies' Union continues its work of tract distribution, &c., the Total Abstinence Association holds its weekly meetings in Kent Street Hall with increasing success, and Mr. Mountain conducts his Band of Hope singing classes several times every week as usual. 12th June, Mr. Pyper lectured at Broadway, Falls Road, Mr. Jerrow presiding. 17th June, Mr. Pyper lectured to a large audience in Henry Street School-room. Mr. Gray presided and a vote of thanks was accorded to the lecturer on the motion of Mr. Brackenridge, seconded by Mr. Armstrong. 20th June, Mr. Pyper addressed a meeting in Portland Street. 21st June, a large Band of Hope meeting was held in Ekenhead School-room. Rev J. Greenlees, A.M., presided, Mr. Pyper delivered an address, and Mr. Mountain led the singing of melodies. 22nd June, Mr. Pyper lectured in Hemsworth Street School House, Mr. T. Clokey presiding. 23rd June, Mr. Pyper lectured in Spiers's Place School House. Mr. Wells presided, and Mr. Lyons took part in the proceedings. 27th June, Mr. Allworthy addressed Northumberland Street Sabbath Schools. 29th June, a crowded meeting was held in Kent Street School House. Mr. R. Magill occupied the chair, and the speakers were Messrs. J. K. Elliott, J. Pyper, and E. Allworthy. 1st July, Mr. Pyper lectured in Curtis Street Hall, Rev. J. Kirk in the chair. 4th July, Mr. Pyper lectured to a large audience in the open air, at the Custom House steps. On the same day, Brown Square Sabbath Schools were addressed by Messrs. Mayne and Allworthy. 5th July, Mr. Pyper lectured at the Mission Station, Aberdeen Street. 7th July, Mr. Pyper, lectured to a good audience in Melbourne Street Methodist Chapel, Rev. J. Warner in the chair. 9th July, a large open-air meeting was held at Ewart's Row. Mr. J. Lowry presided, and the speakers were Rev. W. Gilks and Mr. Pyper. 13th July, Mr. Allworthy lectured in Hemsworth Street School House. On the same evening Messrs. Pyper and Church addressed Kent Street meeting, Mr. Brown presiding. 18th July, Mr. Pyper lectured

to a large and attentive audience in the open air, at the Custom House, Mr. W. Wilson presiding. 19th July, a Band of Hope meeting was held in Ekenhead School-room. Mr. W. Wilson presided, Mr. Pyper lectured, and Mr. Mountain conducted the singing of melodies. 25th July, Mr. Pyper again lectured in the open air, at the Custom House. 26th July, Mr. Pyper lectured in Ekenhead School-room. 2nd August, a good meeting was held in Hemsworth Street School House. Mr. T. Clokey presided, and the speakers were Messrs. W. Jones, J. Pyper, and E. Allworthy. 3rd August, the meeting in Kent Street Hall was presided over by Mr. J. Riddell, and was addressed by Messrs. W. Jones and J. Pyper. 4th August, Mr. Pyper lectured at Broadway, Falls Road, Mr. Jerrow in the chair. 8th August, Mr. Pyper delivered a Band of Hope address to the Ekenhead Sabbath Schools, Rev. J. Greenlees, A.M., presiding. 10th August, Mr. Pyper lectured in Kent Street Hall, Mr. Brennian in the chair. 18th August, Mr. Pyper lectured to a good audience in Henry Street School-room, Mr. Gray presiding. 15th August, Mr. Pyper lectured to a large and attentive audience in the open air, at the Custom House. On the evening of the same day, Mr. Pyper lectured to a good audience in Henry Street School-room. 22nd August, Mr. Pyper lectured again in the open air, at the Custom House, to an audience large and attentive as usual. 23rd August, a good Band of Hope meeting was held in Ekenhead School-room, presided over and addressed by Rev. J. Greenlees, A.M., Messrs. Mountain and Pyper took part in the proceedings. 24th August, Mr. Pyper lectured in Ekenhead School-room, Mr. Wilson presiding. 29th August, Mr. Pyper again lectured to a large and attentive audience in the open air, at the Custom House. 1st September, Mr. Pyper lectured to a good audience in Melbourne Street Methodist Chapel. Rev. Mr. Hazel in the chair. 4th September, Mr. G. D. Leatham delivered a temperance address at the open-air Sabbath School demonstration which was held at Fortwilliam Park. 7th September, the monthly

meeting of the Ladies' Union was held in the Mercantile Academy, Mr. Pyper in the chair. 8th September, the Committee of Shankhill Road Society entertained one of their number, Mr. Lewers, on the eve of his departure for America, at a social tea-meeting, and presented him with a complimentary address. Mr. J. Lowry presided, and among the speakers were Messrs. Pyper, Clokey, M'Murtry, Wilson, Graham, Cunningham, and Wells. 12th September, Mr. Pyper lectured to a large audience in the open air at the Custom House. On the evening of the same day, Mr. Pyper lectured to a good audience in Conway Street School House, Mr. W. Wilson presiding. 20th September, a good Band of Hope meeting was held in Ekenhead School-room. Rev. J. Greenless, A.M., occupied the chair, Mr. H. Pyper delivered an address, and Mr. Mountain led the singing. 24th September, an excellent meeting was held in Crumlin Road School-room. Rev. J. K. Mitchell presided, and addresses were delivered by Mr. Pyper and Rev. W. Gilks. 28th September, Mr. Pyper lectured in Hemsworth Street School House, Mr. Clokey in the chair. 29th September, a meeting of the Shankhill Road Society was held in Spiers's Place School-room. Mr. Wells presided, and addresses were delivered by Messrs. Pyper and Wilson. On the same evening, Mr. Allworthy addressed a meeting in Donegall Place School-room, Mr. Mayne in the chair. 3rd October, Mr. Pyper lectured to a very large and most attentive audience in the open air, at the Custom House. 5th October, Mr. Pyper presided at the monthly meeting of the Ladies' Union, in the Mercantile Academy. On the evening of the same day, a crowded meeting was held in Kent Street School House. Mr. J. Coates occupied the chair, addresses were delivered by Messrs. Pyper and Elliott, and several melodies were sung in excellent style. 13th October, a large meeting was held in the Old Lodge Road Wesleyan School-room. Rev. J. W. Jones presided, and the meeting was addressed by Messrs. Moore, Pyper, and Glasgow. Rev. Mr. Thomson took part in the proceedings. 17th October, Mr. Pyper lectured in Conway Street School-room. 19th October, a meeting was held in Spiers's Place School-room. Mr. J. Lowry presided, and addresses were delivered by Messrs. Wilson and Wells.

**BANGOR.**—21st September, the Annual Meetings of the North Wales Temperance Electoral Association were held in Penryn Hall, Bangor. Mr. P. H. Chambres, J.P., occupied the chair. Mr. W. Lester read the Annual Report at the business meeting, which dwelt on the gratifying vote of the Welsh M.P.'s in the House of Commons in behalf of the Permissive Bill. Wales gave the best vote of any part of the United Kingdom, except Ulster. The public meeting in the evening was held in the same place, under the same chairman, and was addressed among others by Rev. Dr. Gale, Mr. J. H. Raper, and Rev. D. Rowlands, Principal of the Normal College.

**BRISTOL.**—The Social Science Congress held its annual sittings, this year in Bristol, during the first week of October. A considerable number of able papers, bearing on the temperance question, were read in the Health section and in the Economy and Trade Department. The discussions that followed the reading of the various papers were as interesting as usual. Among the friends who, as delegates or members of the Congress, did all the justice possible to our cause, were Mr. J. H. Raper, Rev. Dr. Gale, Dr. Edmunds, Dr. Martin, Prof. Newman, Rev. S. A. Steintal, Rev. W. Caine, M.A., and Rev. T. Rooke. On Monday evening, 4th October, a great Alliance meeting was held in the Athenaeum. Among the speakers were Mr. Raper, Dr. Edmunds, Prof. Newman, and Rev. Dr. Gale.

**BIRMINGHAM.**—20th September, an important Medical Temperance Conference was held in the Committee Rooms of the Town Hall, Birmingham. There was a large and influential attendance of ladies and gentlemen. Dr. T. B. Fletcher occupied the chair, and the other medical men who took part in the proceedings were Drs. Edmunds, Jordan, Robinson, Hinds, Norris, Green, Bracey, and Bayley. The following resolution was unanimously adopted:—"That this Conference is of opinion that much error prevails in our medical schools on the therapeutic value of alcoholic liquors; that this error is propagated in medical text-books, and acts most injuriously upon the common medical practice of the country; that this Conference highly commends the teaching and practice of the many eminent physicians who are employing their great medical eminence to diffuse sounder views upon this subject, which is of such vital importance to mankind." In the evening Dr. Edmunds lectured to a large and intelligent audience in the Temperance Hall, Alderman Manton presiding.

**GLASGOW.**—The Eleventh Annual Meetings of the Scottish Permissive Bill and Temperance Association were held in Glasgow on 28th September, and were the most

successful ever held by this energetic society. The income of the association for the past year was upwards of £1500, and the report of work done was highly encouraging. The business meeting was held in the forenoon in the Religious Institution Rooms, and was presided over by Councillor Hamilton. The tea meeting was held in the afternoon in the same place, Mr. Wm. Howat in the chair. The public meeting was held in the evening in the City Hall, which was crowded to excess, many being unable to gain admission. For the sake of those whom space would not admit, a second meeting was held at the same time in the Lesser City Hall, which was also crowded, and was addressed by most of the speakers who addressed the larger gathering. Councillor Hamilton presided at the large meeting, and among the speakers were Sir Wilfrid Lawson, Bart., M.P., Rev. Prof. Kirk, Mr. W. Finnis, M.P., Mr. J. H. Raper, Captain Brothie, and Rev. J. B. Kane, Representative of the Irish Temperance League.

**LIVERPOOL.**—30th September, a very successful Ladies' Temperance Conference was held in Liverpool, under the auspices of the Liverpool and Birkenhead Church of England Band of Hope and Temperance Reformation Society. The first meeting of the Conference was held in the afternoon in the Hall of the Savings Bank, Bold Street, which was inconveniently crowded. Rev. E. H. Hammond presided, and the leading speakers were Mrs. Wightman and Miss Battersby. A young women's meeting, very numerously attended, was held in Hepe Hall in the evening, presided over by Rev. J. W. Bardsley, which was also addressed by Mrs. Wightman and Miss Battersby. A considerable number of ladies signed the pledge at both meetings.

**LONDON.**—The Annual Crystal Palace Fete of the National Temperance League, which took place on 31st August, was a grand success, far surpassing any previous one. Last year the attendance was 10,000 over any former year, but this year it reached the gigantic number of 53,780, being nearly 11,000 over last year. The Conference in the Lecture Hall and the public meeting in the Concert Room were most successful, and the singing of 5,000 Band of Hope children in the Handel Orchestra, under the leadership of Mr. F. Smith, was the subject of universal admiration.

**MANCHESTER.**—19th October, the Annual Meetings of the United Kingdom Alliance were held in the Free Trade Hall, Manchester, and, as shown in another page, were unprecedentedly successful. Among those who addressed the Council Meeting were Sir Wilfrid Lawson, Bart., M.P., Mr. S. Pope, Q.C., Recorder of Bolton, Rev. Dr. Gale, Treborough, Dr. McCullough, Dumfries, Mr. E. Pike, Cork, Rev. Canon Jenkins, Llandaff, Sir B. Briscoe, Bart., Crofton Hall, Mr. R. Allen, Dublin, Rev. J. Jones, Liverpool, Prof. F. W. Newman, Bristol, Mr. W. Saunders, London, Rev. C. Garrett, Manchester, Mr. J. H. Raper, Councillor Whittaker, Scarborough, Councillor Simpson, Glasgow, Mr. J. Pyper, Belfast, Rev. T. Hutton, Stilton, Mr. G. Charlton, Newcastle, Mr. J. Barlow, Mayor of Bolton, Rev. S. A. Steintal, Mr. J. Clarke, Street, Mr. J. Farish, Sheriff of Chester, Rev. D. Burns, M.A., London, Councillor Thompson, Manchester, Rev. D. Rowlands, M.A., Bangor, Alderman Tatham, Leeds, Dr. H. Munroe, Hull, Alderman Harvey, J.P. Salford, and Mr. A. Sherrman, Sheffield. The leading speakers in the evening were Mr. H. Biley, M.P., Mr. Jacob Bright, M.P., Sir W. Lawson, M.P., Mr. S. Pope, Q.C., Mr. F. Rylands, M.P., Rev. D. Rowlands, M.A., Mr. T. Blacklock, J.P., Rev. S. Green, Mr. A. Pease, Mr. J. H. Raper, Dr. McCullough, Mr. T. Whitworth, M.P., Rev. B. A. Steintal, Dr. J. Edmunds, Rev. Dr. Gale, Sir B. Briscoe, Rev. C. Garrett, Rev. D. Burns, M.A., and Councillor Whittaker.

#### TO READERS AND CORRESPONDENTS.

"Literary Notices," "Obituary Notices" of late Rev. J. C. Jago, reports of several meetings, and other matters are held over for want of space.

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All contributions for the JOURNAL, and Books for Review, should be addressed to the Editor, JOHN PYTEE, 23 Canining Street, Belfast.

All Communications on the business of the League, should be addressed to E. ALLWORTHY, Secretary, 14 Donegall Street, Belfast.

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1st DECEMBER, 1869.

[ONE PENNY.]

To Our Readers.

WITH all our heart we wish a merry Christmas to every reader of the *Irish Temperance League Journal*, of which we this day issue the last number of Volume VII. From our present stand point, we glance back over the past year, and feel grateful to our readers and thankful to God, that our little monthly has retained without diminution the advanced circulation with which we commenced the present eventful year; and we look forward to a new year with high hope and reasonable expectation of a still more extensive circulation. Why should not this hope be realized? We know it can be so, and that it will be, if our friends will only give that attention which the cause we advocate justly demands, towards the securing of new subscribers in their various localities. We very respectfully submit that decided teetotalers should feel themselves in duty bound to act upon this suggestion, for obvious reasons. The giant evil with which we contend lives and grows upon ignorance. From month to month we have the privilege of dispelling some of the delusions which envelope the drinking system, and of assisting to unveil the hideous liquor traffic, that it may be seen in all its naked deformity. A glance at our table of contents for this year at another page will, we venture to believe, satisfy any zealous abstainer, that we have been able to issue during the year a very considerable amount of the most necessary information upon all phases of our good cause, from the pens of a great variety of the most talented and enlightened promoters of our movement. The Bible Wine Question has received, and will continue to receive, the prominent position in our columns, which its paramount importance demands. The importance of the truth on this point is very clearly evinced, by the strength and virulence of the opposition it always encounters

from the defenders of King Alcohol. No matter what apparent temporary success we may achieve, we shall always in the future as in the past, Sisyphus like, have the pain of witnessing the stone of intemperance rolling back upon us with irresistible force so long as we permit the people to remain in the pernicious belief, that God sanctions the use of intoxicants in His Holy Word. We consider the medical aspect of our cause to be closely allied to the Bible Wine Question, and to be next to it in importance. It will also continue to receive that attention in our columns to which it is properly entitled. The importance of the legislative aspect of our movement increases yearly with the growing power of the United Kingdom Alliance. Therefore in addition to our usual attention to this department, we mean to reprint in monthly parts during next year, the "Life of General the Honorable Neal Dow, including the origin of the Maine Liquor Law." It is full of startling, stimulating incident. We have never read anything of its kind with so much pleasure and profit, and are fully convinced that we could hardly do a greater benefit to our cause in Ireland, than to give it a place in our columns in 1870. The "Juvenile Department" will also continue to get a due share of our space, and to convey a number of pleasant and useful lessons every month to our youthful readers. And last, but certainly not least, we have very sincere pleasure in being privileged to intimate that the talented writer of "Good Old Paths" in last year's volume, and of "Wear and Tear," which adds so much to the interest and value of this year's, has kindly consented to write another tale in twelve monthly parts for 1870, entitled "Hetty Morris," specially adapted to juvenile readers. With such a programme before us, we feel humbly confident that we have some grounds for again urging our readers, at this favorable juncture, to make a special effort to increase, to double if possible, the number of our readers in their various neighborhoods, so that the usefulness of our serial may be proportionately advanced.

## The Bible Wine Question:

IS ITS PUBLIC DISCUSSION BY THE ADVOCATES OF TOTAL ABSTINENCE EXPEDIENT?

BY REV. JOSEPH CORKEY, LL.B.

**T**HE following remarks are addressed mainly to those total abstainers who regard the discussion of what is called the Bible Wine Question as inexpedient and unnecessary, calculated to alienate our friends, render our cause unpopular, and retard its ultimate triumph. I propose to show how this controversy arises, and leave it to the readers of the *Journal* to decide how far teetotalers are responsible for its agitation, and whether they can in justice to their cause decline engaging in it.

All teetotalers are pledged to discontinue and discourage the use of intoxicating drinks as ordinary beverages. What we are contending with is the drinking customs of society, for it is these customs which make men drunkards and cause all the drunkenness which we deplore, with all its attendant evils. Before the rise of the Temperance Reformation, no one thought that "moderate," reputable drinking, which avoided excess, injured anyone, still less that this was the direct and immediate cause of that drunkenness which debased so many individuals and ruined so many families. We now know that it is this moderate drinking, which the customs of society sanction and sustain, that is the source of all the evils with which we are contending, for it creates, and by necessity creates, the intemperate appetite, makes men first tipplers and then drunkards. Many thousands in these lands die each year the drunkard's death, and each year the drunkards' ranks are filled up with new victims. Whence do these come? We know that they come from the ranks of the moderate drinkers, from the bosoms of moderate drinking families, made drunkards by the drinking customs of society, all these thousands made drunkards every year by that regular, reputable, social drinking, which so many Christians patronize and uphold. Teetotalers say, put an end to moderate drinking and soon we shall have no more drunkenness, our churches and our country will be relieved from its fell curse; but, on the other hand, let society go on practising and encouraging the drinking customs as at present, and in the future as in the past we shall have, from generation to generation, drunkenness and all its disastrous consequences. We wage a hopeless war with these evils so long as the social drinking customs of our country are deemed respectable and so patronized and upheld. Our great controversy is with moderate drinking and the reputable drinking customs of society. We have found

that from various causes these drinking customs have great influence over society, that very few are found willing to set them at defiance and resist their claims. Much has been done during the last thirty years to break their power, but still over vast multitudes these customs hold resistless sway. Strong drink must be at all social meetings, and it is still the unwavering faith of many that without it the rites of hospitality cannot be properly and honorably discharged. It is our constant lamentation that we can induce comparatively few to break from these customs and join our total abstinence association, and that of those who do join us fewer still amidst the temptations of society continue steadfast adherents of our cause. These drinking customs seduce the temperate and are every year making thousands of their votaries drunkards. It is not necessary for me to enquire what causes have fostered these customs and established them so firmly amongst all classes of society. There is no doubt that nine-tenths even of moderate drinking is indulged in because men *like the drink*, and having a taste for it engendered *crave the excitement it yields*. But this is not the ground on which moderate drinking is defended, and there are many who had they no plea for indulgence but this would abandon the use of intoxicating drinks for ever. When these drinking customs are attacked, the evils to which they lead pointed out, and total abstinence urged on the ground of expediency and (for the sake of others, there are two arguments with which we are met, two pleas constantly relied on by those who refuse to listen to our appeals.

In the first place it is said that alcoholic drinks are nourishing and health-giving. Men believe that taken in small quantities these drinks impart bodily strength and give tone and vigor to the system. The moderationists, defending the use of their glass of wine or bottle of ale, tell you that their constitution requires it, their doctor has recommended it, and they feel that it does them good. Many a total abstainer has been led by this plea to abandon his pledge and become a moderate drinker, and we find it constantly used to sanction the habitual, social, and regular use of intoxicating liquors. This argument on behalf of moderate drinking is met by showing that it is founded on a delusion, and by producing evidence from the highest scientific and medical authorities to prove that the ideas once universally entertained,

and still so prevalent, regarding the beneficial effects of intoxicants, are entirely erroneous. We are able to bring the testimony of science, of experience, and the statistics of insurance offices to prove that alcoholic drinks, when taken even in small and moderate quantities, are invariably injurious to health and long-life. The mass of evidence on this head produced by Dr. Lees, Dr. Edmunds, Prof. Gairdner, and others has never been set aside; indeed, so far as I know, their conclusions are not questioned by any competent medical authority. But it is still urged by the advocates of moderate drinking—"I must take my doctor's opinion rather than yours, in a matter of this kind I prefer his opinion to that of a few extreme teetotalers." To this our reply is, we do not ask you to take our opinions, we on the contrary give you the opinions of eminent doctors, chemists, and physiologists, who unite in testifying that alcoholic drinks are injurious in any form to man in health and seldom if ever of any value in disease. "I take the ground," says Dr. Edmunds, "that the hard-headed man, who simply has the brains to think out this subject, and the resolution to carry out what is best for himself, will be an abstainer for merely selfish reasons; and I submit until that position is established, the temperance cause will not take its place as part of the principles, and convictions, and practice of mankind."

Unable to reply to these arguments, indisposed to examine the evidence, and unwilling to give up his glass of wine, the advocate of moderation flies to his last refuge, and says,—“Well, I am not a scientific man, doctors are divided in their opinions, eminent practitioners recommend alcoholic drinks as tonics, I'll take my wine, I find its use sanctioned, nay recommended, in the Word of God, and that is enough for me.” Here the moderate drinker entrenches himself and on the ground of Divine sanction defends, not the medicinal use of alcoholic wine, but its *common social use as an ordinary beverage*. The authority of God's Word is thus the second grand argument appealed to in defence of our social drinking customs. It is true Scripture sanction is claimed for nothing but *moderate* drinking, for only the “lawful” and reputable use of intoxicants. But believing as we do that this so-called “moderate and lawful” use leads naturally and necessarily to excess and drunkenness, we are bound to enquire whether a system that produces such baneful results is entitled to shield itself under the sanction of the Word of God. The question is pressed on us, does the Bible really sanction the moderate use of intoxicating drinks as beverages? We believe that the arguments from other sources are

unanswerable, and that on social, moral, and economic grounds all ought to abstain; we believe that these drinks are poisonous in their nature and deleterious in their effects even when taken in moderate quantities; but when we find the debasing drink system, in the face of all other arguments upheld, Christian society patronizing it, and the Bible quoted in its defence, we, who are committed to oppose and if possible destroy this system, are necessarily compelled to examine the validity of this defence. *Here the battle between total abstinence and moderate drinking must be fought out.* Total abstainers have examined the teaching of the Bible on this subject; theologians and scholars have carefully investigated every passage adduced in favor of the use as an ordinary beverage of alcoholic wine, and have shown as we believe conclusively that no sanction for such use is to be found in the whole Word of God,\* but that on the contrary “the whole tenor of Scripture approves the principle of abstinence and does honor to the men who practised it.” Holding these opinions we are surely bound to make them known, especially when we find the Bible dragged in to uphold what we regard as an accursed and immoral system. When we find the opinion generally entertained by the people, and advocated by many of their spiritual teachers, that the Bible sanctions the moderate use of intoxicating drinks, and so lends countenance to our social drinking customs, we are bound for the sake of our cause, our churches, and our country to expose the error and show what the Word of God really teaches. We are driven into this controversy; we cannot escape discussion; we cannot allow the statement to go uncontradicted, that the Bible is opposed to total abstinence, and on the side of the moderate drinker. Undeterred by ridicule, by misrepresentation, even by the estrangement of friends, we must go on as we have opportunity, stating and vindicating our views, not offensively, not dogmatically, but kindly, patiently, and firmly, assured that on this Bible Wine Question, as on all others, *the truth will ultimately triumph.*

\* I do not consider it necessary to take the position that the Bible directly “anticipates” the verdict of modern science, its grand object being to teach something far higher. All I contend for here is that the Bible does not “contradict” the teaching of science by declaring that to be a “good” thing which science proves to be unwholesome and deleterious. Nor is it necessary, in my view, to contend that “yayin” or “onios” in particular passages in dispute “must” mean “unfermented” wine; if it can be shown that the words “may” have this meaning that is sufficient. We are not needlessly to force on the Bible interpretations which would bring it into conflict with the teaching of science.

## Letter to a Publican.

**T**HE following able and truthful letter has been kindly forwarded to us for publication. The writer requests the names to be suppressed for obvious reasons. The letter was written by a highly respectable medical gentleman in Belfast to a publican in County Antrim, and it explains itself. The author penned it with the full intention of forwarding it to the publican, but was reluctantly restrained from doing so by friends who, though they fully agreed with his sentiments, feared that others would think the letter too severe considered personally. We cordially unite with the writer in hoping and praying that its publication in the *Journal* may help to arouse some to a proper sense of the terrible nature of the traffic and customs patronized and practised in the very midst of our Christian churches. If any of our readers, through the hardening influence of custom, should think some statements in the letter too strong, we would ask them to reflect carefully on the circumstances in which they were written, and to think of the multitudes who are similarly afflicted by the infernal traffic. Many readers will be able to sympathize fully with the doctor, from bitter personal experience, and if there be any who cannot, we would exhort them to remember the apostolic injunction, "Look not every man on his own things, but every man also on the things of others." We like the sentiment of the woman who, when she saw the life of a child endangered by a runaway horse, was frantically calling for help, and when asked if the child was hers, exclaimed, "No, no, but what of that? he's somebody's child." We earnestly commend the letter to the serious perusal of all who have any connexion with the body and soul destroying traffic, *either as sellers or buyers*. It is as follows:—

— Street,  
Belfast, 2nd October, 1869.

SIR,—I have just read a letter which has caused such a tumult of feeling within me that I find it difficult to write you calmly and dispassionately. Indignation and pity, hope and fear, revenge and forgiveness, alike agitate my breast. My anger is roused against yourself and the cursed trade you carry on; and yet I compassionate you and your victims when I think of the fearful retribution that is in store for the drunkard and for them "by whom offences come." I hope and pray that this letter may have some good effect in bringing you to a sense of your position as a man who supplies others with poison with which

to take their lives; and yet I fear that the love of money is stronger in you, as it must be in all publicans, than the love of your fellow-man, and will not be diminished by any considerations of humanity. My natural and first impulse towards you, on reading the letter referred to, was one of revenge, for all the injury you assist in causing me and mine; and yet my Saviour tells me to love my enemies, and to return good for evil. With such a mixture of emotions as this, it is not easy for me to be cool and clear in addressing you; but whether or not, you will perhaps be able to gather from my remarks what is the object I have at heart.

I understand, Sir, that my father is drinking himself to ruin, and that you supply him with the drink. Now I do not deny that you have a *legal* right to do so, and therefore I cannot *compel* you to pay any regard to my sentiments on the subject; but I appeal to you on moral grounds—on principles of humanity. Have you any right to help a man to his grave and to hell? Even though my father *asks* you for drink, is that any reason why you should give to it him, when you see plainly its present lamentable effects, and know its future awful consequences? If he ask you for a pistol with which you know he is going to blow out his brains, would you or should you give him one? Is it any excuse to plead that it is not your fault if my father destroys soul and body to all eternity with a poison which it is in your power to withhold from him? Is it any excuse to say that if you do not give him drink, somebody else will? Is it any excuse to say that if he is a fool, it is his own and not your fault? Is it any excuse to say you have a right to take money when you can get it, and that it is unreasonable to ask you to stand in your own way to rising in the world? Is it any excuse to say you do not compel my father to drink? No, Sir, these are no excuses, and if such hollow pleas satisfy your conscience when it is uneasy at the remembrance of all the misery you are causing, you do not deserve the name of man, much less of Christian. He is a heartless murderer who, for the sake of his money, sells a man a poison with which to take his life. I charge you with being an accomplice in my father's self-murder; you are affording facilities for his ruin, and you are guilty of aiding and abetting him in his fatal course. Don't tell me that he knows best what is good for him; that you do not give him drink after you think he has had enough; that you take care of him when he is unable to take care of

himself. Don't tell me that you cannot help my father being a drunkard. You and the house you have been connected with have helped to make him a drunkard. You have helped and are helping to make his family wretched in mind at least, at the prospect of being obliged soon to carry his body to a drunkard's grave, and to think of his soul as being in a drunkard's hell. And yet you can look an honest man in the face! You can mingle in the society of respectable people, with never a feeling of remorse at the unspeakable and irreparable injury you are causing.

Tell me, Sir, if you think you are engaged in an honest trade? Do you give full value for the money laid upon your counter? How much whiskey would be worth a family's comforts and happiness? What quantity of rum would be value for a man's soul? How many souls are or will be in hell, sent there by your deadly traffic? If the Scriptures are true (which your life proves that you hardly believe), what amount of your drink would compensate poor H—H—and many others that you know for the loss of their souls through its means? Yours is *not* an honest trade, and they are not honest men who are engaged in it; nor should it be considered respectable, for everything connected with it is degrading. Do you claim to be engaged in a more legitimate calling than the poor outcasts who nightly walk the streets? Does a common brothel do more harm to the community than a public house does? Does a publican deserve to be more highly respected than a prostitute? Is he not the cause of as much sin and misery, and far more crime? I believe of the two classes, the publican does the more harm in society, and less can be said in palliation of his guilt. If you will deal in poisonous drinks, then, be content to occupy your proper place in the estimation of every right-thinking man—and that is on a level with, perhaps a lower level than, the brothel-keeper. Do not presume to regard yourself as filling any

useful post in the world; the world would be much better without you. It does not require you, nor your soul-killing drinks. Oh! give up the devil's trade. If you wish to have a good conscience and the love of all good men, if you value the happiness of families, if you wish a peaceful death, if you dread hell, if you desire heaven, give up a trade which is the cause of so much misery in this world and the next. Would you like to die a publican selling the drunkard's drink? Do you think God approves of your means of livelihood? God is holy and cannot look upon iniquity; but your trade is unholy, and, beginning, middle, and end, it is full of iniquity. Oh! I beseech you to give it up, for your own sake if not for my father's. Cannot you earn enough in an honest way? What will it profit you if you gain the whole world, and, besides destroying the souls of others, lose your own? In a few years, at farthest, you will reap the reward of your labors. If those labors have been bad, it will be a terrible harvest you will reap; if good, you will be happy in this world, and will be received into eternal happiness in the next. But remember, as you sow you must reap. Do not think that you will escape the just punishment of unrepented sin. What will all your ill-gotten gains avail you on a death-bed or in the place "where their worm dieth not and the fire is not quenched?" Do you think God is such a one as yourself, and thinks lightly of your sin? So the devil by love of money may tempt you to believe; but you will find out your awful mistake some day if you do not give up your fiendish business. Engage in some lawful—morally lawful—occupation, and do not any longer live a life whose end must be eternal death. "Without holiness no man shall see the Lord." "The Blood of Jesus Christ cleanseth from all sin." "Believe on the Lord Jesus Christ, and thou shalt be saved." Yours, &c.

Mr. \_\_\_\_\_

## Wear and Tear.

BY MIRIAM DRAKE.

### CHAPTER XII.

#### WORKING AND WAITING.

**T**HE year that Stephen was married was a remarkable one in Greyford, as in many another place. The Lord had been with the temperance movement and prospered it, and it became, as has been already said, the precursor of something that shook men's hearts to the foundation. For several months the Presbyterian and Episcopal churches of Greyford had been un-

usually thronged, and the respective ministers had been praying, Sabbath after Sabbath, that the cloud of glory that was overshadowing the land might pour its blessing upon them also; and one sultry July day it burst, and "Surely the Lord is in this place" people whispered, with awe-struck faces, as men and women were stricken down, some under a sense of their sins, some from physical prostration, and some from nervous sympathy. The excitement spread; people flocked

to prayer meetings, and the publicans mourned a losing trade, for the whiskey shops were thinned as if by magic, men shunning them as ante-chambers to hell, on which God's wrath would be sure to light. The curate was in his element, working night and day with never-flagging zeal to save souls, and stimulating himself with wine, whenever he felt exhausted from fatigue and excitement. Mr. Hope was not less active, though he broke up his night meetings at much earlier hours, and shocked some of his more enthusiastic hearers, by the strict attention he paid to the ventilation of all houses where they were held. He shocked Mr. Beresford too, by continuing his usual monthly temperance meeting at such a time. "Nothing but Christ," the ardent curate would exclaim; "I never approved of putting temperance in the room of the Gospel, but I would feel as if it were blasphemy to preach it now since the Lord has shewn us how he can put a stop to drunkenness without it." "I can get people to listen now, who would never do it before," the older man replied one day; "and now is the time to give them instruction that will bear permanent fruit." "Let it be instruction in the truths of religion then; if they turn to Christ, intemperance will have no more power over them, and woe to us if when they come seeking bread we give them a stone." Maurice shook his head, and went on his own way, husbanding his strength as well as he was able, but knowing that the disease in his throat was progressing surely, and that the night was in all probability near at hand, in which he would work no more. The curate's strength began to fail in September, and Lily was so uneasy about his loss of appetite and languid air that she got him to go and consult Dr. Newchemin. "I wonder how you expect to be strong, when you stay up the half of the night preaching," the doctor said, speaking more bluntly than he would have done, had he not known that Mr. Beresford thought him much farther from the kingdom of God than he really was—it being human nature to appear to others very much what they think us to be. "I can do nothing else," John said, putting on his clerical face; "I cannot be idle when the work of grace is going on." "Running counter to nature is a strange way of promoting grace; religious dissipation is just as injurious as any other kind; and you and your hearers would all be better Christians sleeping in your beds, than crammed up in a close house till after midnight." "I am drinking a few glasses of wine every day, I suppose I am right in that," John said stiffly, feeling as if Dr. Newchemin's consulting room were unholly ground, and he had sinned in seek-

ing advice from such a heterodox physician. "No, you are not right in that either, it only increases your excitement and enables you to exhaust yourself the more. Rest is what you require, and if you will not take it I need order you nothing else."

But John would not take rest then, nor till far on in the Winter, when the excitement was so far abated that he felt at liberty to leave some one to take his place for a few weeks, and to go to London for a holiday, at the same time his Presbyterian coadjutor went to put himself under the care of an eminent surgeon. Lilybird went to stay with friends, but they being too much given to gaiety to suit the curate's present frame of mind, he preferred putting up at the same hotel as Mr. Hope, and so was with him when the operation was performed upon his throat. He did not sink under it as the doctors had apprehended, though he got nothing to "keep up his strength" in the alcoholic acceptance of the term; but he was so prostrated as to be unable to leave his bed for a fortnight. No one ever guessed what Lilybird suffered during that time; her friends thought she must have been starved for want of amusement during her rustication at Greyford, and carried her about to ball, and opera, and theatre, though all the while her heart was yearning over the poor lonely sufferer, who had neither sister, nor wife, nor mother to smooth his pillow or lay a cool hand upon his hot brow. John, far from suspecting how little her heart was in any of these gaieties, thought his sister very worldly-minded, and was grieved that the impressions of the solemn scenes they had so lately witnessed should so soon have been effaced. One day he said to her rather severely, "Lilybird, if you can spare time from your amusements for a work of charity, I wish you would come and sit with poor Mr. Hope for a little. I have got him down to my own drawing-room, and he looks so terribly low that I thought I would get you to cheer him. It would only be doing an act of common Christian kindness." "Of course I shall go if you think I ought," she answered demurely and went with him. If John had not been strangely blind he would have understood the look that lit up Mr. Hope's worn face, when he saw Lilybird, and would have known what the lingering hand-clasp that followed meant. But he only saw that the invalid looked a great deal the better of her visit, and, in the kindness and innocence of his heart, he said he would bring her every day, and Lilybird, obedient sister that she was, professed herself quite willing to comply with his wishes. One day after he had brought her to the hotel, he re-



membered some engagement, and very imprudently went to fulfil it, leaving Lily alone with Mr. Hope, who was, by this time, almost well again. A silence fell upon them when he was gone—a silence so truly golden, that a strange, new happiness began to creep over Lilybird, such as she had never experienced in all her life before; it might be never would experience in all her life again. "Mr. Hope, will you tell me that you quite forgive me for what you overheard that day, if I had known about your throat I could not have been so heartlessly wicked," she said softly, after a long time. "Forgive you—Miss Beresford!" he repeated, and looked at her so long and searchingly that the color mounted to her cheeks, and spread over brow and neck and dimpled chin, in one universal carmine, till, practised young lady of the world though she was, she was fain to cover her glowing face with her hands to hide it from him. "Forgive you," he repeated once more, "I love you, Lilybird—can you overlook all that has made me disagreeable in your eyes and be my wife? Hush, Birdie,"—for she had begun to sob—"will you marry me?" And the bird, after a faint demur on the ground of its own unworthiness, nestled to the faithful heart that loved it; and when John came home wasn't he scandalized? He could not be angry with Lilybird, she listened to all his objections with such a pretty serio-comic face, and agreed so dutifully to everything he urged against the proposed match. She knew it was a very bad one, she said; she didn't suppose Mr. Hope had so much as one hundred a-year, it was a mercy she had something of her own. She supposed he *was* almost old enough to be her father, but he would be all the wiser on that account, and she would require some one a good deal wiser than herself. She had never heard him speak of his own family, but supposed from his silence that his connections were not very aristocratic, and she knew her friends would all be horrified, but she couldn't help that. It was not his family she was going to marry, neither was it her friends who were going to marry him. And then, dropping her playful tone, she said earnestly, "John, a man might be all you and my friends could desire, and yet might not be able to make me happy; I love and honor Maurice Hope as I do no one else in the world, and reverence him next to my God." After that piece of the young lady's mind, John thought it best to make no further objection. He could not give his consent cordially, but he did not withhold it; and after a time Mr. Hope, perfectly restored to health, returned to Greyford, a joyful and thankful man. His people were quite as much shocked at his choice as Lilybird's friends had been at hers, and of course they concluded that he had married her for her money. "A pretty pastor's wife his fine lady bride will make," said Miss Porter with a contemptuous sniff. "A pastor's pretty wife, she means," Mrs. Hope corrected, when some one good-naturedly repeated the observation to her. And she set herself so earnestly to show that he had not chosen so unwisely as they thought, that the indignation soon subsided, and people came to acknowledge that she was a real help meet for him.

They had been married about two years when the neighborhood was startled by the news that Stephen Parker was in prison. Needy parasites

had taken advantage of his perpetual state of semi-intoxication to prey upon his purse, and when ready-money failed, his name was found very convenient for bills of which he never remembered either the amount or the time for which they were drawn. His wife never dreamed of how his affairs were becoming involved; she had an idea that "forever property" could never fail, no matter how recklessly it might be mismanaged. But even her ignorance could scarcely have prevented her feeling alarm at the number of suspicious looking documents Stephen was so constantly receiving, had she not had a pressing anxiety of her own, which rendered her oblivious to his. At last things came to a crisis. One day Stephen came downstairs late in the forenoon, and the first thing he saw when he entered the parlor, was a bailiff sitting in his downy elbow chair, and another standing at the window, waiting to seize him. Stephen had been drinking in bed that morning, and when the man laid his hand on his shoulder, instead of submitting quietly, he struck out fiercely, and it was not till both officers had received some injury that they succeeded in capturing him. There was a car in waiting for them, and as they led him to it they met Mrs. Parker, with a shawl over her head and a scared look upon her face; and as they drove along the road to the nearest magistrate's, they passed a man whom they had never seen before, who walked like one accustomed to the sea, and wore a sailor's hat. A few days afterwards Greyford was further electrified by the tidings that Mrs. Parker had run off with an old lover, as soon as she became aware of her husband's misfortunes. But subsequent enquiries showed that Elizabeth White was not Stephen's wife after all. She had been privately married to a sailor long before, and instead of being drowned as she thought, he had returned after the lapse of several years to claim her; and when she found that Stephen was so deep in debt that the whole of his patrimony would scarcely clear it, and that her first husband had saved some money, she went away with him. "Don't pity me," Stephen said, when Mrs. Montgomery went to see him in prison; "my life has been a hell for two years, and after it this seems peace." But it was a peace that made him look so utterly wretched, that, remembering what he had been and what he might have been, she sat down and wept over him. Yet, he did find true peace in that prison, for the Spirit of God, whose working is not confined to any particular place, visited him there and awoke his slumbering conscience once more. In his enforced sobriety he could no longer drug it asleep with strong drink, and every day its tortures became more unendurable, till at last to escape from them he fled for pardon to the Great High Priest, who is interceding for sinners within the veil. And till the pardon was granted and his sins washed away, he never knew how vile his mis-spent and wasted life had been. Mr. Hope arranged his affairs for him, but when his creditors were paid there was scarcely a penny left. When the four months' imprisonment to which he had been sentenced, for his assault on the bailiffs, was expired, he came out a broken-hearted man, old before his time, and with all the energy of youth gone, and began life anew in a subordinate situation in a merchant's office. He not only began life anew, but a new and better

life; humbled, contrite, and a pledged abstainer at last, he submitted his stubborn will to that of a Higher, and found a peace he had never known when following his own ways, with which he had been so bitterly filled. Not that the drudgery of the office, for which the past had so unfitted him, was easy, or that he felt no gnawing regret for the happiness that might have been his, for both were sometimes well-nigh intolerable, but instead of driving him to desperation, they drove him often to his knees, and there he always found "mercy to pardon and grace to help in every time of need."

And while Stephen worked, Marjory waited—waited part of the time with her sensitive spirit almost crushed by the disapprobation of her father and of the larger half of the Greyford world. For several years after Stephen's incarceration she absented herself from the most solemn ordinance of her church, and to neither father, mother, nor Mr. Hope would she give any reason. But at last in confidential discourse with Lilybird the truth came out. "I could not bear it," she said a little excitedly, "I loathe and hate the very smell of alcohol, and the last time the cup was put into my hand at the communion, I felt as if I would go wild, such dreadful thoughts darted into my mind. For Mr. Arthur was assisting, and he had been warning the people against drinking the cup of the Lord one day, and the cup of the devil the next, and it flashed through my brain that perhaps I was doing both at the same time. I knew it was a temptation of Satan and tried to drive it away, but instead of that there came the thought of Stephen, and how the wine I had in my hand had been bought in Barley's, the very house where he used to drink so much, till my heart felt like to burst, and I was in such a state I could scarcely keep from screaming. Oh! Lily, I know it was very wicked, but how could I be absorbed in the love of my Lord, when it was the devil's agent that was put in my hand to remind me of it? I never dared to go back afterwards." Of course Lilybird told her husband all that Marjory said, and that kindled a fire that had been smouldering in his heart for years. The next Sabbath he called a meeting of Session, and without mentioning Marjory's name, stated her case, and asked if

they would not all consent for the sake of this one weak sister, to substitute an unintoxicating wine, for the fiery beverage they had been in the habit of using at the Communion Table. Mr. Montgomery, who little suspected his own daughter was the case in point, at once said, no! such an innovation was not to be thought of, and all the non-abstaining elders, and two of the abstaining ones, said likewise. It was in vain that Mr. Hope argued and persuaded—intoxicating wine had been always used to commemorate the death of the Lord, and therefore always should be. And when Mr. Hope, with almost passionate eagerness, exclaimed, "Then you practically banish from the Lord's Table one of the best and truest-hearted followers He has in this congregation," there was no one to say, "That shall not be!" But Maurice would not give up his point after the first struggle, he was too certain of being in the right for that; and this was only but the beginning of discussions which I have neither space nor inclination to enter upon. Many of the people, when the subject under discussion was fairly stated to them, thought too, that Mr. Hope was in the right, and some of them acknowledged that their own minds had often been harrassed in the same way, only they had been ashamed to speak of it; and the end was that Mr. Montgomery found another assistant, and Mr. Hope's friends and disciples erected a church for him in the town of Greyford, where all who chose could obey their Master's dying command, without wounding their conscience; for the new congregation has cut, once and for ever, all connection with the liquor traffic. It oozed out somehow that it was Marjory Montgomery who had made all the mischief; her father said she was very foolish, and people in general blamed her self-conceit, and affectation, and presumption almost as much as Mr. Hope's quarrelsomeness and wrong-headed zeal. So the world judges! But Marjory forgot all her troubles, when, at the end of ten years, Stephen came back to Greyford, and asked her to be his wife. Perhaps, considering all that had past, she should have said him nay, but she didn't, women are such fools sometimes!

THE END.

## Temperance and Religion.

By REV. W. M. THAYER.

**T**HIRTY EIGHT years ago, in his fourth report, Dr. Justin Edwards remarked, "The connection between the promotion of temperance and the special success of the Gospel in the salvation of men, appears to be confined to no particular spot, but is common in all parts of the country." And he supported his statement by many deeply interesting facts. One year later, he addressed inquiries to persons in different parts of the land in relation to the connection of temperance with the revivals of religion, that had been greatly multiplied; and, in his fifth report, he furnished abundant facts to prove that the temperance reform was a "John the Baptist" to the Gospel in nearly all the revivals enjoyed. He says that one man, "since October, 1880, visited

three hundred towns in which the temperance reformation wrought signal changes; and subsequently two hundred and seventy-five of the three hundred towns were visited with the special influence of the Holy Spirit;" and "six tenths" of those who had joined temperance associations were converted, while very few indeed who refused to sign the pledge became Christians.

From that day to this we have had frequent confirmations of the truth that "temperance is the handmaid of religion." Within the past year, here in the city of Boston, an eminent illustration has elicited public attention. One year ago the Beach Street Presbyterian Church was without a pastor, and it was in a very weak and forlorn condition. Many of its friends supposed

that the congregation would soon cease to exist. But attention was directed to Rev. James B. Dunn, the pastor of a Presbyterian church in New-York City, and secretary of the National Temperance Society. The people knew him by reputation, and some of them had heard him preach. His pronounced radical temperance principles, however, were not approved by many of them. The church was not a temperance church, and the congregation (what there was of it) was more demoralized than the church. Members of the congregation were engaged in the manufacture of, and traffic in, intoxicating liquors. Few temperance men were there; scarcely one active temperance man. A temperance sermon never had been preached in their house of worship: a temperance meeting had never been held therein. No wonder that some objected to calling so radical a preacher as Mr. Dunn. But Providence overruled objections, and Mr. Dunn was invited to preach a Sabbath. Less than one hundred people were present to hear him; empty pews were almost as plenty as listeners. A call to settle as pastor was the result; and he entered his new field of labor in September, 1868. Many of his parishioners welcomed him with fear and trembling, because he was a staunch teetotaler, and a positive opponent of liquor-selling. (Did they suppose that being friendly to the use and sale of liquors was necessary to make a good minister?) Some went in person to him to caution him against expressing his radical views on the subject. They did not want to see the congregation blown sky high by a temperance sermon. They learned, however, that they had a pastor, who had come to Boston to do the Lord's work. He saw that there was one great obstacle to the progress of religion there. So he began, with Divine help, to remove obstacles; kindly, frankly, but earnestly as for God. He conversed personally with delinquents upon the subject; and he preached faithfully upon it. One sermon, an hour and a half long, was devoted to the Bible argument, in which he reviewed Dr. Blagden's position upon the question. He handled the venerable doctor tenderly and fairly, though he donned no "lavender kids" to do it in. The sermon to'd. Drinkers renounced their cups and came to sign the pledge. It set the whole congregation to talking temperance, *pro* and *con*; just what Providence requires where drinking customs hinder His truth.

The Lord's Supper was to be administered. Mr. Dunn believed that intoxicating wine there was "the cup of devils." He could not use it. He would not use it. He had been wont to use "the fruit of the vine"—unfermented. He obtained Reynolds's "TROSH," the unfermented juice of the grape. At the table he announced his views and briefly gave the reasons thereof, and then distributed the emblems. At the close of the solemn sacrament, the members of the church withdrew, feeling that they had enjoyed a communion more interesting and satisfactory by far than any one in which they had participated before. Directly after this temperance work was inaugurated there were signs of spiritual life. Soon there were earnest seekers after Christ, so many that a meeting of religious inquiry was established. The interest deepened. The house was filled to overflowing. The lecture-room was crowded weekly for prayer and conference. The converts

multiplied. Such enthusiastic, spirited, and deeply interesting prayer-meetings as were enjoyed in the lecture room, could not be found elsewhere in Boston. The fruits of the revival were more than two hundred and fifty conversions. In nine months after Mr. Dunn's settlement, he had received two hundred and thirty-eight persons to the church. The house of worship is thronged, and camp stools are carried into the aisles every Sabbath. The lecture room has been enlarged to accommodate the prayer-meeting, the number often, and perhaps generally, reaching four hundred. A reading room has been established for the benefit of the congregation, where all the leading dailies and religious papers are found. More than forty young men of the society, on the average, patronize this room on the week-day evenings. One of the rooms in the vestry is devoted to this purpose. A series of literary lectures are sustained in the winter in connection with the room. A Division of the Sons of Temperance has been organized within the congregation, and they have their whole moral and Christian work systematized under the following departments: Sabbath-school department, devotional department, social department, strangers' department, and temperance department. Not the least important is the temperance department, through which quite a number of intemperate men have been introduced into the Sons of Temperance, and thence to the house of worship, where they have been converted! experience that is similar to that of Rev. Newman Hall, of London, who states that he has one hundred and twenty reformed drunkards in his church, who were first reached through the temperance meeting which his church has sustained for nearly fifteen years. (One person, male or female, is at the head of each department, with a corps of workers attached thereto.)

When Mr. Dunn became pastor, members scarcely knew how his salary of 4000 dols. could be raised. Some had faith to believe, however, that it would be forthcoming, even though it should come as the manna did in the wilderness. They raised but 1900 dols. the previous year. The congregation has raised, under Mr. Dunn's ministry, the past year, 8000 dols. besides paying a debt of 30,000 dols. The congregation has outgrown accommodation, and a colony will withdraw and establish another church in the Autumn. Nearly all the young ladies of the congregation have been converted, and about three fourths of the young men. Persons have been admitted to the church at every communion season during the year—more than a hundred at one communion. No extra meetings have been observed, except prayer and inquiry meetings. No evangelist has assisted the pastor, and no coming forward or rising for prayers has been practised. Silently but powerfully the change has been wrought. No member of the congregation objects now to the cause of temperance. Those who cautioned the radical pastor to be discreet and careful about his utterances, are now among the most active temperance workers. Ask almost any prominent man or woman in the church the origin of this remarkable work of grace, and the reply will be, "The pronounced and radical temperance views of our pastor, leading him to engage in earnest efforts to remove the great hindrance to the Gospel in our midst."

They are of one heart and one mind on this point now. Ask the pastor what relation temperance has had to this religious work, and he will say, "Like John the Baptist, it prepared the way." The proof of it is too clear to admit of denial.

Such a fact is powerful to teach. According to the well-known opinions of many conservative men, Brother Dunn's radical temperance views ought to have prevented the descent of the Holy Spirit. Such radicalism should have divided and scattered the congregation. Instead of that, the religious growth of the congregation is without a parallel in Boston. And his radicalism is the cause. That made him cling to the Bible. He brought God's truth against the use and sale of spirits. Radical preachers always do that. Edwards did it. Beecher did it. Hitchcock did it. Those conservative preachers, who do not introduce the subject of temperance into the pulpit, and who lament that such radical views as Mr. Dunn entertains should prevail, do not adhere to the Bible. It is for that reason that we object to their position. They do nothing for temperance; and they have very little success in winning souls

to Christ. Revivals of religion, under their ministry, are rare. We make the statement distinctly and squarely, because facts that can easily be gleaned sustain it. The most successful ministers in England and America to-day are the most radical ministers—the most successful, we mean, in advancing the Gospel according to the Word of God. If the pastors of Boston, New-York, and other cities should copy Mr. Dunn's example, and preach and practise total abstinence until wine-drinking deacons and members should repent and do their duty, we have no doubt that the Holy Spirit would descend upon the churches with great power. There is so much tampering with the lighter intoxicants by church-members in our cities, and there is so much indifference to the sin by other members who do not practise it, that it has become one of the chief obstacles to the progress of religion. Radical men and radical measures are God's only instruments to remove it; accompanied, of course, by the Holy Spirit, who is more radical in His operations than any other agency on earth.—*American National Temperance Advocate.*

## Alcohol as a Medicine. No. 8.

By DR. L. M. BENNETT, WINTERTON.

(A Paper read at the Great Medical Temperance Conference held in London, on 25th May, 1869.)

I AM proud to be able to state that I can rank myself amongst the earliest of the medical men who, upwards of thirty years ago, advocated and practised total abstinence, and at the same time discarded alcohol as a medicine in the treatment of disease. At that time to do so was a very difficult task; and although many medical men have done so of late years, special credit is due to such men as Dr. Higginbottom, of Nottingham; Dr. Grindrod, of Malvern; Dr. Mudge, of Bodmin; the late Dr. Beaumont, of Bradford; and Dr. Fothergill, of Darlington. I have myself for thirty-five years practised in the country with a large Poor-law Union appointment, and now have not the least hesitation in stating that I more than ever believe that there is no curable disease that cannot be treated and cured without the use of alcohol; and I will go further and say, I believe there are many diseases that cannot be cured without the disuse of it, even in moderate quantities, such as rheumatism and even consumption, and I have found the greatest benefit result from its disuse. My treatment of the

above-named diseases, also hæmorrhages, fevers, and those of great discharges of matter, has during the above-named time been without alcohol, and the result has been as follows: I have attended about 3000 cases of child-birth, and have had many cases of severe flooding and exhaustion; still, without the use of alcohol in the treatment, I feel proud to say, I have never lost a single case from those causes. During the last two years I have had under my care upwards of 400 cases of fever, typhoid in type, all treated without wine or brandy, and the deaths from that cause were under five per cent, and I believe the recoveries were more rapid than those treated by stimulants. The greatest cause of intemperance at present I believe to be the indiscriminate manner in which stimulants are ordered by medical men, and more particularly in the present day in the shape of rum-and-milk. Several instances have come under my notice where, by following that treatment, intemperance has been the result.

## Literary Notices.

THE MEDICAL TEMPERANCE JOURNAL. Published Quarterly. No. 1. October, 1869. 48 pp., with neat Cover. Price 6d. Free by post 2s. per Annum. London: Wm. Tweedie, 387 Strand. There was nothing more urgently needed in British temperance literature than a medical temperance periodical, and therefore the appearance of the work before us is most opportune. It is admirably adapted to its object, and, considering the importance of that object, we earnestly hope that the friends of temperance will at once subscribe for it, and endeavor to

procure for it the widest possible circulation in their several localities. It is divided into three parts under the headings, "Original Contributions," "Miscellaneous Communications," and "Notes and Extracts." Of the six excellent articles in the first part, we reprinted one by Dr. R. Martin in our last issue, which we doubt not many of our readers perused with interest and profit. Friends of the cause should see that every medical practitioner in their respective localities be furnished with this first issue. The Belfast Ladies' Temperance Union, with their

accustomed wisdom and zeal, have presented 100 copies of it, accompanied with Dr. Lees's "D.D.D.," "Medical Experience and Testimony," noticed below, and our *Journal* for October, to 100 medical men in Belfast and neighborhood. This is another generous and noble effort on the part of this excellent organization, and the example should be imitated as far as possible by societies and friends in all other places. There was never before so good an opportunity for influencing the faculty in favor of our good cause.

**MEDICAL EXPERIENCE AND TESTIMONY IN FAVOR OF TOTAL ABSTINENCE.** Being Papers and Letters Prepared for a Medical Conference, held in London under the auspices of the National Temperance League, on 25th May, 1869. 32 pp. Price 2d. London: Wm. Tweedie, 337 Strand. As we have before referred to this most valuable publication, and have reprinted several of the papers it contains, we have only now to again draw the attention of our readers to it, and to request them to make an effort to procure for it the circulation it so well deserves. We sent a copy to a friend for perusal the other week, who was so highly pleased with it that he sent back his thanks the next day with an order for half-a-dozen copies to lend among his acquaintances. This is an example worthy of imitation.

**WOMAN'S WORK IN THE TEMPERANCE REFORMATION.** Being Papers Prepared for a Ladies' Conference, held in London under the auspices of the National Temperance League, on 26th May, 1868. 80 pp. Price in Paper Cover, 6d.; Bound 1s. London: Wm. Tweedie, 337 Strand. Having mentioned the title of this most valuable little volume, we cannot give it higher praise than to mention the fact that the introduction is written by Mrs. S. C. Hall, and that six of the dozen admirable papers that compose the body of the work are from the pens of Mrs. C. L. Balfour, Mrs. C. Wightman, Mrs. M. Sewell, Mrs. Lucas Shadwell, Mrs. Ellis, and Miss H. Battersby.

**WAYS AND MEANS.** A Story of Life's Struggles. 152 pp. Handsomely Bound and Lettered. Price 3s. 6d. By Mrs. C. L. Balfour. London: Wm. Tweedie, 337 Strand. The name of the gifted writer of this handsome volume is guarantee sufficient for the merit of the work. It is indeed a well-written tale, full of thrilling and truthful incident, vividly illustrating almost every aspect of the temperance cause.

**CLERICAL EXPERIENCE AND TESTIMONY IN FAVOR OF TOTAL ABSTINENCE.** Being a Series of Papers reprinted from the Church of England Temperance Magazine. Edited by Rev. Thomas Rooke, M.A. 152 pp. Price One Shilling. London: Wm. Tweedie, 337 Strand. In this handsome volume we have the recorded experience and testimony of twenty-eight clergymen of the Church of England in favor of teetotalism. Every one of the papers contains something worth reading, and some of them are excellent. We sincerely wish that wine and punch drinking ministers of all denominations could be induced to peruse them in a thoughtful and prayerful spirit.

**BAND OF HOPE ALMANAC, 1870. BRITISH WORKMAN ALMANAC, 1870. ANIMAL'S FRIEND ALMANAC, 1870.** London: S.W. Partridge & Co., 9 Paternoster Row. To anyone unacquainted with their enormous circulation, it must seem amazing, how these beauti-

ful sheet almanacs, with their splendid pictorial illustrations and wonderful store of useful and entertaining information, can be published and sold at one penny each. Extensive as that circulation is, it will be too limited if the children of any school or family in the United Kingdom be denied the pleasure and privilege of feasting their eyes and improving their heads and hearts, with their rich and varied contents on the walls of their school-rooms or homes, during the approaching Christmas and New Year's festivities.

**TEMPERANCE SONGS FOR ULSTER BANDS OF HOPE.** Compiled by J. Mountain, Band of Hope Agent of the Irish Temperance League. Published under the auspices of the League. 50 pp., with neat Cover. Price One Penny. Belfast: Irish Temperance League, 14 Donegall Street. Wm. Brown, 63 Ann Street. We rejoice at the appearance of this well printed, handsome little book of temperance song. It contains no less than 40 temperance melodies, the name of the tune being prefixed to each, the selection of which does great credit to the judgment and taste of the compiler. It has also about a dozen pages of temperance dialogues, suitable for Band of Hope recitations. We sincerely trust it will have a speedy and extensive circulation throughout the United Kingdom, particularly in that part of it for which, as its title indicates, it is specially designed.

**MR. WALTER LUDBROOK,** Milton Hall, Camden Town, London, is rendering good service to the temperance cause by the publication of small one page tracts, which he furnishes at the remarkably low price of 4d per hundred, or 8s per thousand, post free. 24 different kinds have been issued, and the matter of each is excellent. Mr. Ludbrook has issued his "London Temperance Almanac, 1870, and Diary of Temperance Reformers, &c.," in a large sheet with six specimens of his tracts printed on the margin. The almanac contains a larger amount of interesting temperance information than any other of its kind we have seen. Its price is one penny, with a reduction when purchased in quantities of twenty and upwards. Mr. Ludbrook also publishes temperance envelopes and placards, all of which are good and cheap. We sincerely wish him continued and increasing success in his efforts to diffuse the much needed light which his various publications display.

**THE UNITED KINGDOM BAND OF HOPE UNION,** 5 Rsd Lion Square, London, publishes the following works, which we cordially commend as admirable of their kind:—"Hymns and Melodies for Bands of Hope." 70 pp., price 1d. "Practical Hints on the Management of Bands of Hope and Temperance Societies," by Rev. G. M. Murphy, 32 pp., price 3d.; "Bands of Hope: How to Form, Conduct, and Sustain Them," by Stephen Shirley, 46 pp., price 3d.; and "Essays on the Band of Hope Movement," read at the Annual Conference of the Union, in Exter Hall, on 25th May, 1868, 36 pp., price 4d.

**NATIONAL SOBRIETY DISCUSSED IN A DIALOGUE BETWEEN A PUBLICAN, A CLERGYMAN, AND A PHYSICIAN.** 14 pp., Price One Penny. By Rev. D. Burns, A.M., Joint-Author of the *Bible Temperance Commentary*. Offices of the United Kingdom Alliance, 28 King William Street, Charing Cross, London; and 41 John Dalton Street, Man-

chester. We have seldom, if ever, seen a pamphlet of the size better calculated to promote temperance truth. This is only, however, what we expected from the pen of the gifted and pious author.

THE BOOK OF SONG FOR BANDS OF HOPE AND TEMPERANCE SOCIETIES. Compiled by Rev. James Yesmes. Contains 138 Hymns and Temperance Melodies. Price One Penny. London: J. Neal, 61 St. John's Square. It would be difficult to find a better pennyworth of the kind than this.

FRIENDLY VISITOR. Price One Penny. London: S. W. Partridge & Co., 9 Paternoster Row. This is an excellent monthly religious periodical, conducted by the Editor of the "British Workman," illustrated pictorially, and printed in very large type to suit aged readers.

AN ADDRESS TO THE SONS AND DAUGHTERS OF TEMPERANCE, AND OTHER POEMS. By Marianne Poore. London: Heywood & Co., 335 Strand. Both poetry and sentiment are of a high order.

## Obituary Notices.

DIED of fever, at Kilsyth, on 21st September, in the thirty-eighth year of his age, Rev. J. C. Jago. The temperance cause had few if any more able, earnest, and successful advocates among the ministers of the Gospel in Scotland than Mr. Jago. He thoroughly understood the subject in all its phases, having been one of the agents of the Scottish Temperance League for a considerable time before he entered the ministry. As a delegate from that organization, he attended the annual meetings of our League, held in Belfast, in March, 1866. The power of his logical and eloquent addresses on that occasion is still remembered by many of those who were privileged to hear them. Two of the ablest and best papers that have appeared in our columns, entitled "The Moral Wrong of Using Intoxicating Beverages," were from his pen. They appeared in the numbers for November, 1866, and November, 1867. He was a most zealous and successful preacher, and, holding the same views as Rev. W. M. Thayer (see page 184), thought he could trace a clear and intimate connection between the revivals of temperance and religion in Kilsyth. From his thorough knowledge of the subject, as a matter of course, he used the unfermented "fruit of the vine," instead of the drunkard's drink, at the Lord's Table in his church.

DIED of apoplexy, 21st October, in the forty-seventh year of his age, Rev. S. J. Faussett, Curate of Baloo, near Carrickfergus. In this lamented decease the Irish Temperance League has lost one of its most willing and useful supporters, as an Honorary Deputy or Lecturer. His addresses were highly and justly esteemed by the various societies which he visited from time to time in this capacity. Many will deeply regret that they are to see his face and hear his voice no more "until the heavens be changed." We trust that "being dead he yet speaketh" to many, who paid too little attention to his wise admonitions while he lived. It would have been difficult to find a more amiable man, a more zealous teetotaler, or a more devoted and useful minister of the Gospel than Mr. Faussett. He was heartily in favor of using unfermented wine at the Lord's Supper.

DIED of fever, 19th October, at Brighton Grove, Manchester, in the twenty-second year of his age, Mr. J. L. Barker, second son of our esteemed friend and fellow-laborer, Mr. T. H. Barker, Secretary of the United Kingdom Alliance. The

deceased was a young gentleman of singular ability and high literary attainments. He inherited much of his father's temperance zeal and energy, and his early death is greatly lamented by all who enjoyed the privilege of his acquaintance.

### TO READERS AND CORRESPONDENTS.

In consequence of four pages of our present issue being occupied with the title page and index of our volume for 1868, we are reluctantly obliged to hold over our "Juvenile Department," a considerable portion of which is in type, and also our usual summary of the "Temperance Movement" for the month. We shall endeavor to do justice to both these departments in our next. Mr. W. D. Stewart, the newly-appointed agent of the League, has lectured with encouraging success during the past month in Belfast, Carrickfergus, Larne, and Cashendall. Mr. Mountain continues his Band of Hope singing classes, and held a successful concert in the Ulster Hall on 20th November. All these meetings together with numerous lectures delivered by Mr. Pyper in Belfast and several other towns will be noticed in our next. We solicit special attention to the meetings to be addressed during the present month by Gen. Cary, of America, Rev. Dr. Gale, of England, and others, as advertised on cover. We are sure many of our readers will do all they can to aid the Committee in making the visit of these distinguished advocates of our cause a great success. Dr. Gale's ability and zeal are well-known; and regarding Gen. Cary, the Hon. E. O. Delevan writes: "General Cary has been one of the earliest, most devoted, and intelligent leaders of the temperance host in this country. He never fails to make a deep impression when he addresses public bodies. He understands every phase of the temperance movement. Few men can plead for it with greater power, eloquence, and effect. He unites in himself in an eminent degree the power of persuasion and eloquence of the Hon. Gerrit Smith, General Neal Dow, and J. B. Gough, of this country."

The Volume for 1868 may be had bound for 1s. 6d. It contains ten articles by Dr. F. R. Lees, Rev. William Ritchie, Rev. Professor Kirk, and others, in reply to Dr. Murphy's Pamphlet on "Wine in the Bible;" "Controversy on Communion Wine," in ten monthly parts; an original Temperance Tale, entitled "Good Old Paths," complete in twelve chapters, by Miriam Drake; and a great variety of interesting and instructive matter on all phases of the temperance question, by such writers as A. J. C., Dr. Edmunds, Rev. Dr. Morgan, Dr. Munroe, Rev. G. H. Shanks, and Henry Pitman.

Three or more copies of the JOURNAL on pre-payment are sent to any address POST FREE. Three shillings will thus secure to three individuals a copy each of the JOURNAL monthly for a year, addressed to any one of them in any part of the country. Orders for advertisements and Journals forwarded to WM BROWN, 63 Ann Street, Belfast, are promptly attended to.

All contributions for the JOURNAL, and Books for Review, should be addressed to the Editor, JOHN PYPER, 23 Canining Street, Belfast.

All Communications on the business of the League, should be addressed to E. ALLWORTH, Secretary, 14 Donegall Street, Belfast.

